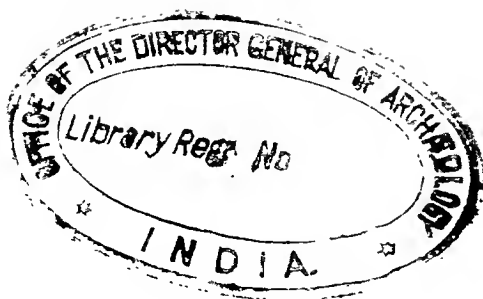


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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY

AT
BANKIPORE
12500

VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

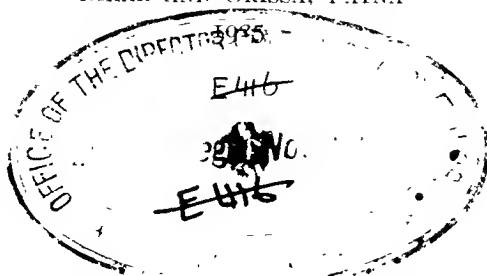
Prepared by
MAULAVI ABDUL MUQTADIR

Khan Bahadur

091.4727
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O. P. L. E.

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
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PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable Tadhkirahs of the Shaykhs and poets of early times. The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following:—

- No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Din's Âsâr-ul-Wuzarâ, containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirzâ Sultân Husayn Bâiqarâ (A.H. 873–911).
- No. 659. An old and correct copy of the first part of Farid-ud-Din 'Attâr's Tadhkirat-ul-Auliya, dated A.H. 724.
- No. 660. Another old and neatly written copy of the same Tadhkirah, dated A.H. 830.
- No. 662. A very rare copy of Şafwat-üş-Şafâ by Ibn-i Bazzâz, containing a detailed account of the life of the celebrated saint Shaykh Şafi-ud-Din Ishâq, the ancestor of the Şafawî Kings of Persia.
- No. 663. An exceedingly valuable and beautifully written copy of Majâlis-ul-Ushshâq, containing a number of illustrations in the finest Persian style.
- No. 671. Kalimât-üş-Şâdiqîn. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.

- No. 673. A copy of Dārā Shikūh's Saffnat-ul-Auliya, revised and collated by the author himself.
- No. 676. Mir'āt-ul-Asrār. A rare and very valuable work on the lives of the renowned saints from the rise of Islām down to the ninth century of the Muhammadan era.
- No. 684. A very valuable copy of a portion of Taqī Kāshī's Taḍkirah of Persian poets, revised and collated by the author himself.
- Nos. 685-686. Urāṭāt-ul-Āshiqin. An extremely rare and very extensive Taḍkirah of Persian poets by Taqī Aulādī, complete in two volumes.
- No. 690. A copy of the very rare third volume of Khwush-gū's Taḍkirah of Persian poets (سنن خوشگور), containing notices of contemporary poets.
- No. 691. A copy of Azād Bilgīrāmī's Yad-i Baydā, partly in the handwriting of the author himself.
- No. 701. A rare copy of Gul-i Bana by Lachhmi Narāyan Shafiq on the lives of Persian poets, both Hindū and Muslim.
- Nos. 704-705. Khulāṣat-ul-Kalām by 'Alī Ibrāhīm Khān Khālil, containing biographical notices of those poets who wrote Maṣnawīs, with copious extracts from their works.
- No. 708. The first-half of the rare and extensive Taḍkirah of Persian poets (مصحف ابراهیم), by the same 'Alī Ibrāhīm Khān.
- No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikān.
- No. 722. A rare copy of the Khātimah of 'Abd-ul-Bāqī Nahāwandī's Ma'aṣh-i Rahīmī.

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta ; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A. Chapman, Librarian of the Imperial Library, Calcutta who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A. Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.

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ERRATA.

Page		Line	
17	..	11	.. “ Bashar Hâfi ” <i>should be</i> “ Bishr Hâfi.”
29	..	1	.. “ regna ” <i>should be</i> “ regnal.”
34	..	18	.. “ گبتی فروز ” <i>should be</i> “ گبني فروز ”
43	..	31	.. “ 103 ” <i>should be</i> “ 104 ”; and the serial numbers that follow it <i>should be</i> increased by one.
51	..	24	.. “ Bustâmî ” <i>should be</i> “ Bistâmî.”
53	..	2	.. “ Ayd ” <i>should be</i> “ Zayd.”
56	{	2	.. “ Bashar ” <i>should be</i> “ Bishr.”
		24	.. “ Darânî ” <i>should be</i> “ Dârânî.”
		38	.. “ Dînâwarî ” <i>should be</i> “ Dînawarî ”
58	..	24	.. “ Quḍayb ” <i>should be</i> “ Qaḍib ”
77	..	33	.. “ founded on ” <i>should be</i> “ on which is founded.”
103	..	8	.. “ Aksir ” <i>should be</i> “ Iksîr.”
126		20	.. “ اس ” <i>should be</i> “ س.”
146	..	35	.. “ ترجمہٴ چل ” <i>should be</i> “ ترجمہٴ چل حدیث ”
177	..	9	.. “ لطائف الظرایف ” <i>should be</i> “ لطائف الظرایف ”
171-195..			.. The page-heading (odd pages) <i>should be</i> “ Romances, Tales and Anecdotes.”

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

fol. 179 · lines 14 · size $7\frac{1}{2} \times 4\frac{1}{4}$ · $5\frac{3}{4} \times 2\frac{1}{2}$.

مرآت القدس

MIR'ÂT-UL-QUDS.

The life of Christ, based on the Gospels.

Author — Padre Geronimo Xavier روبرو ندمو توبر

Beginning —

بسم الله الاب و الابن و الروح القدس "و واحد مرآت القدس که در آن
گزارش می یابد داستان احوال عجیب حضرت ایسوع کریستس و بیان
پاره تعلیم آسمانی و معجزاتی بزرگ و در او - کفایت اندر خطاب زمین نوس *
چون آوازه عجایب و معجزات نماید گردید و در بوی زمین یراگندد
شد الخ *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s. v. Xaverius (Hier); Biogr. Univ. s. v. Xavier (Jérôme); Dorn. St. Petersburg Catalogue, pp. 243-246; Rieu, i., p. 3; Ethé. Bodl. Lib. Cat. No. 361 · Ethé. India Office Lib. Cat. Nos. 619-620; W. Pertsch, p. 57.

The work was edited with a Latin translation, by Louis de Dieu, under the title of "Historia Christi Persice," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639: lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Tri. p. 270, a Persian translation of the Psalms; and the "Guide of Kings" addressed to Jahāngir in 1609: see *Bibliotheca Marsdeniana*, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Āgrah, where he was assisted in his Persian translation by Maulanā 'Abd-u-Sattār bin Qāsim Lāhaurī مولانا عبد السطار بن قاسم لاہوری.

In the preface, fol. 4^a, he refers us for a detailed account of the subject to his other work *Amidi-i-Haq Numā* آمیدی حق which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Āgrah, 15 Urdi Bihisht A.D. 1602 = A.H. 1011 (wrongly written here 1612 هزار و شصت و دو) for in the conclusion he distinctly says that he completed the work at Āgrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chapters as follows. —

I. Christ's infancy: باب اول در طفولیت مسیح و پرورش یافتن او on fol. 4^a.

II. His miracles and teaching: باب دوم در معجزات و تعلیم او on fol. 46^b.

III. His pains, sufferings and death: باب سوم در حقایق و محنتها و مرگ مسیح on fol. 144^a.

IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان on fol. 164^a.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known is written in red as a running title at the top of every other page.

Dated 19th Dulfarad, A.H. 1037.

Presented to the library by Sayyid Şafdar Nawwab of Patna.

No. 650.

fol. 37 : lines 19 (in 4 coll.) : size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus —

بِسْمِ اللَّهِ سَأَدِشْ أَفَرِدَكَر دُو جَبَان وَ نَمَجِيد شَاعِ دِرِ مَعْدَدِگَانِ اَلِیْمِ *

The first line on fol. 2^v of the above copy corresponds with the sixth on fol. 2^v of the present. It breaks off in the middle of the first-half of Chapter II. with the line corresponding with line 12, fol. 71^a, line 12, of the preceding copy.

Written diagonally in small Nasta'liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title *عبد الرحمن بن مسعود* is found here on fol. 1^a.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : *عبد الرزاق قلنداری*.

It may be remarked here that the general appearance of the MS. the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

fol. 53 : lines 17 : size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

اقوال حکما

AQWÂL-I HUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣûd 'Alî Tabrizî's (مقصود علی تبریزی)

Persian translation of Maulānā Shams ud-Din Muḥammad Shāh-rāzūrī محمد شمس رازی (not Suhrawardī, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) Tārikh ul-Hukamā تاریخ الحكماء.

Beginning,--

سبب و ستادش حکیمی را که اول بی اوست و آخر از دیندافت
جلال او علمانی دانقان آید *

The Arabic original, تاريخ الارواح و روعة الافراح في نوازيح الحكماء was written by Shahrazūm about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philo-sophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, Chronologie, Orientalischer Völker, p. 1. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqūd 'Alī Tabrizi, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultān Salīm Shāh (afterwards Jahāngir) in Akbar's reign, but according to Rieu, Suppl. No. 100, by order of Shāh 'Abbās.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called Aqwāl-i Hukamā اقوال حکما. It seems to be identical with the تاريخ الحكماء (also called اقوال الحكماء of Munshī Mir Sayyid Sulṭan-Din bin Mir Muḥammad Ṣādiq bin Mir Muḥammad Amin مير سيد صدر الدين بن مير محمد صادق بن مير محمد امن, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

Contents --

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2^a.

Part I. Account of the ancient sages as follows--

Adam, Shīṣ and Idris, fol. 4^a.

Ētā, son of Idris and اسقلاپوس (Aesculapius), fol. 8^a.

إمپدوکلس (Empedocles), and پیتاغوراس (Pythagoras), fol. 8^b.

سقراطس (Socrates), fol. 10^a.

افلاطون (Plato), fol. 14^a; ارسطو (Aristotle), fol. 15^b; انکسا نورس (Anaxagoras), fol. 16^b; تافرسطس (Theophrastus), fol. 17^a; اودیموس (Eudæmus) and اسکيلوس (Aeschylus), fol. 17^b; ديمقراطس (Democritus), فانس (Cicero), ارستپس (Aristippus) and پلوتارخس (Plutarchus), fol. 18^a; سقیداس (Suidas), اسکندر افروديسي (Alexander

Aphrodisiensis) ; Shaykh Abū 'Alī Ibn-Iskandar Shaykh Yūnānī, Zarādusht, دیوجانس کلکی (Diogenes Cynicus), fol. 18^b ; بقراط (Hippocrates), fol. 20^b ; هومروس (Homerus), fol. 21^a ; سولون (Solon) fol. 22^a ; زينون read زينون (Zeno), fol. 23^a ; اسکندر ذی القدر (Alexander), fol. 23^b ; بطليموس (Ptolemaeus), fol. 26^b ; غريغوريوس (Gregorius) and باسيلوس (Basilius), fol. 28^a ; لقمان, fol. 28^b ; جالينوس (Galenus), fol. 32^a.

Part II, beginning on fol. 35^a—

Hunayn bin Ishāq, with the *Kunyah* Abū Zayd, of Bagdād, the first to translate Yūnāni books into Arabic, fol. 35^a.

Ishāq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36^a.

Muḥammad bin Dukarīyā, well versed in کیمیا (Chemistry), fol. 36^a.

Abū 'Uṣmān Sa'īd bin Ya qūb Dimishqī, well versed in Arabic and Yūnāni, fol. 36^b.

Abul Khayr bin Bihnam of Bagdād, known as بقراط دوم or Hippocrates II, who embraced Islam in his old age, fol. 36^b.

Abū Naṣr Fārābī fol. 37^a. Yaḥyā Nahwī, entitled بطريقى, a Christian who wrote two works on Christianity, for which he received 2,000 *dinars*, fol. 38^a.

Abū Sulaymān Muḥammad bin Mas'ūd Bustī, who wrote the *Ikhwānuṣ Ṣafā*, consisting of fifty-one treatises, with the assistance of Abū'l Ḥasan 'Alī bin Ḥarīm Zanjīn (here رجباني), Abū Aḥmad Nahrajūrī, 'Awṭī, and Zayd bin Raf'ā'ah, fol. 38^a.

Abū 'Abd Ullah Babulī, versed in logic and author of a treatise on اکسیر, fol. 38^a.

Ya qūb bin Ishāq, a mathematician, مهندس, and Abū Zayd Balkhī, fol. 38^a.

Abul Faraj Tayyib and Abul Qāsim Kirmānī, fol. 39^a.

Abū Ḥamid bin Ishāq and Abū 'Alī bin Ḥayṣam (known as the 'Second Ptolemaeus'), fol. 39^a.

Abū Sahl Kūfī, Ibn 'Alam Bagdādī, and 'Alī bin Ḥusayn, with the *Kunyah* Abū'l Faraj, fol. 40^a.

Abū Sahl Mas'ūr, Balman Yār bin Marzbān, and Abū Maṣ'ūr Husayn bin Ṭāḥir of Isfahān, fol. 40^a.

Abd-ul-Wāḥid Jūrzānī and Abul Ḥasan Aṣrī, fol. 41^a.

Abul Qāsim 'Abd-ur- Raḥmān bin Abī Ṣādiq, fol. 41^b.

Abū'l Ḥasan 'Alī Nasawī and 'Umar Khayyām, fol. 42^a.

Abū Hätim Muzaffar Isfarā'ini, Abū'l 'Abbās (ابو کبری), Qāḍī Zayn-ud-Dīn bin Sahlān Sāwajī, and As'ad Mahni, fol. 42^b.

Tāḡ-ud-Dīn bin 'Abd-ul-Karīm Shāra-stāni, Abul Ḥasan Tabīb Baḡdādī, Ishāq bin Mahārīb Qummi and Abū Ja'far bin Bābwayh, fol. 43^a.

Şāhib bin 'Amr and Abu 'Ali Ahmad bin Muhammad Maskawayh, fol. 43^b.

Abū'l Qāsim Ḥasan bin Fadl, Abū'n Nafīs, Abū'l Ḥasan Jawshamī, and Abū Muhammad Bukhārī fol. 44^a.

Abū'l Barakāt Baḡdādī, Bahā-ud-Dīn Abū Muḥammad (حسری) Muhammad Hārīṣī Sarakhsī, and Mahmūd Khwārazmī, fol. 44^b.

'Abd-ur-Rahmān Kḥāzīm 'Allāmī, Muḥammad bin Ahmad Bayhaqī, and Abu Rayḥān Muḥammad bin Ahmad Birūnī, fol. 45^a.

Abū'l Ḥasan 'Awfī, Abū 'Alī 'Isā, and Shaykh Abū 'Alī Ḥusayn bin 'Abd U'llah Bukhārī fol. 45^b.

Abul Fath Bustī and Abū'l Ḥasan Muhammad bin Yūsuf 'Āmirī, fol. 47^a.

Zayn-ud-Dīn Ismā'īl Jurjānī, fol. 48^a.

Abū Sulaymān Muḥammad bin Ṭāhīr Sijistānī, fol. 48^b.

Ibn Sayyār and Abū'l Ḥasan ibn Harūn, fol. 49^a.

Alī bin Zayn Ṭabari and Alī bin Shāhāk, fol. 49^b.

'Isā bin 'Alī Jarrūh and Fakhr-ud-Dīn Muhammad bin Ḥusayn ur-Rāzī, fol. 50^a.

Shihāb-ud-Dīn Abū'l Futūḥ Yalīya Suhrawardī, fol. 50^b.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are includ in new margins.

The ink has corroded the paper.

Not dated—18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96 : lines 24 : size $10\frac{1}{4} \times 6\frac{1}{2}$: $8\frac{1}{2} \times 4\frac{1}{4}$.

بستان المحدثين

BUSTÂN-UL-MUHADDIŞÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists with bibliographical accounts of their works.

Author: 'Abd-ul-Azîz Dihlawî عبد العزيز دہلوی

Beginning —

الحمد لله حق حمده واصلوة والسلام التمام ان كمالنا في الخير

Maulanâ Shâh 'Abd-ul-Azîz, son of the celebrated saint and scholar Maulanâ Shâh Wali Ullah of Dihli, is the author of the well-known commentary on the Qurân, entitled Tafsîr-i-Fath-ul-'Azîz, and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadîş which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press 1824 (the name of the place is not given).

Written in Indian Ta'liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112 : lines 12 : size $12\frac{1}{4} \times 7\frac{1}{4}$: $8 \times 4\frac{1}{4}$.

سبحة المرجان في آثار هندوستان

SUBĤAT-UL-MARJÂN FI ÂŞÂR-I
HINDÛSTÂN.

An incomplete copy of a Persian translation of Azâd Bilgrâmî's Subhat ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Husam ul Husaynî Banârasî
سید محسن "دین حسینی" بنارس

Beginning —

حدانند که رف دو جبهه است بدایش خراج از نطق و بدن است

Gulām 'Alī Azād has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahārāj Īsān Parshād (Rājāh of Banāras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd ULlāh Banārāsī and was buried by the side of his father Shāh Wāris 'Alī.

The translation begins with a versified introduction in which the translator praises the Rājāh briefly, and says that he translated the work at the Rājāh's order.

The work is divided into four sections فصل

I. fol. 6^v. On the pre-eminence of Hindūstān based on Hadis and Taisir. فصل اول در بیان آنکه هندوستان از دیگر بلاد در عظمی و حدیث

II. fol. 50^v. Notices of the 'Ulamā of Hindūstān. فصل دوم در ذکر علمای هندوستان. It ends with a detailed account of the author.

The third and the fourth sections treating respectively of 'the beauties of speech' در خوشهائی کلام and 'Love' عشق و معشوقان are wanting.

Written in a beautiful and clean Nasta'liq.

Not dated. A modern copy.

WAZÍRS, AMÍRS, NAWWÁBS, KHÂNS, ETC.

No. 654.

fol. 227; lines 46; size $9\frac{1}{2} \times 6\frac{1}{2}$ — $7\frac{1}{4} \times 4\frac{1}{4}$

آثار الوزراء

ÂŞÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazirs from the oldest times down to the reign of Mirzā Sultān Husayn Bāiqarī, who reigned from A.H. 873-911 = A.D. 1468-1505.

Author: Sayf-ud-Din Hâjī bin Nizām-ul-Faḥl (Ethé, in his Bodl. Lib. Cat., No. 347, reads 'Aqlī). سبب الدین حاجی بن نظام الفضلی.

Beginning:—

سرایف بکمیدات حضرت بادشاهی را که در ایجاد کائنات بشریک
و وزیر مکنزج دکنست الفخیر

The author wrote this work for his patron, the great Wazir Khawājah Qiwām-ud-Din Nizām-ul-Mulk ul-Khawāhī, with praise of whom the work concludes. According to a statement of the author on fol. 225^v, this great statesman accompanied Sultan Abū Saīd Mirzā (A.H. 854-873 = A.D. 1450-1468) in an expedition to Irāq and Adarbājūn in A.H. 871 = A.D. 1466 and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226^v that in A.H. 875 = A.D. 1469 he was raised to the office of Wazir by Sultan Husayn Bāiqura.

It would appear from the preface that long before the composition of the present work the author had collected in a *Maḥmūdh* the writings of great kings, saints, Ulama and Wazirs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazirs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ اسلام، محمد جبریل طبری، شہنامہ فردوسی، جامع الحکایات،
کتاب موج بعد شدہ، جامع التواریخ، ترجمہ یمینی، دعوات خواجہ
ابو بصیر عسکانی کہ: مصنفات ابوالفضل یمنی است، تاریخ
سلجوقی، تاریخ جہانگشاہی حویلی، مجمع الاسماء، فارس نامہ،
ظفر نامہ، تاریخ آل مظفر، تاریخ کرمان، تاریخ نسیم السکندر،
رسالہ سوانح (تواریخ) امیر رشیدی۔

Besides the above works the author also mentions رسالہ مولانا (fol. 24^v) and تاریخ بنی عباس مولانا محمد بن سعد (fol. 65^v).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223^b) is A.D. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqalāhs*. *Maqalāh* I. treats

of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bābs*, as follows:

1. Wazirs of the ancient kings, i.e., Persian and Greek. باب اول، در ذکر وزراء سادات و ملوک باستان، on fol. 7^b.
2. Wazirs of the first four companions of the Prophet and the Imāms. باب دوم در ذکر وزرای خلفای راشدین و ائمه مهتدین رضوان الله علیهم، on fol. 13.
3. Wazirs of the Umayyads. باب سیم در ذکر وزرای بنی امیه، on fol. 13.
4. Wazirs of the Abbāsids. باب چهارم در ذکر وزرای خلفای بنی عباس، on fol. 18.
5. Wazirs of the Samānids. باب پنجم در ذکر وزرای آل سامان، on fol. 111^a.
6. Wazirs of the Gaznawis. باب ششم در ذکر وزرای غزنویان، on fol. 113.
7. Wazirs of the Buvids. باب هفتم در ذکر وزرای آل بویه، on fol. 145.
8. Wazirs of the Saljūqs. باب هشتم در ذکر وزرای آل سلجوق، on fol. 149^a.
9. Wazirs of the Khwarazm Shāhs. باب نهم در ذکر وزرای سلطنت خوارزمشاهی، on fol. 190^a.
10. Wazirs of Chingiz Khan and his descendants. باب دهم در ذکر وزرای حاکم خاں و اولاد و احباب او، on fol. 193^b.
11. Wazirs of the Muzaffarids and the Gūrids. باب یازدهم در ذکر وزرای طغرل و نور، on fol. 214^a.

This heading is added here in a later hand.

12. Wazirs of Timur and his successors. The heading is wanting, and a space left blank on fol. 217^b seems to have been intended for it.

The second *Maqalah* (مقاله) در ذکر اصف رحمان و حواجه خندان مولانا، on fol. 223^b, which, according to the index on fol. 7^a, was to contain a special account of the author's patron Khwajah Qiwan-ud-Din, in four books (باب اول) در اخلاق آنحضرت و تریخچه او و تریخچه وزراء سلطنت - باب دوم در حالات و کنسب مهمات آنحضرت قبل از وزارت - باب سیم در حالات و کنسب وزراء - باب چهارم در عیال و اصطفاعات حضرت بادشاه اسلام باستان قبل از آنحضرت, occupies in the text only eight pages, and there is no subdivision. This *Maqalah* is also imperfect in all the copies mentioned in Riou, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh with the headings and the Arabic passages in red.

Dated 10 Rabi' I. a.h. 1044.

Scribe: *ابن درویش امامعلی شیخ حسن علیحقوق به سلسله کبریه*.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

fol. 304; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

مآثر الامراء

MA'ÂŞIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amirs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Şamşâm-ud-Daulah Şah Nawâz Khân Şahîd Khawâh Aurangâbâdî *نواب صمصام الدوله ملا نواز خان شهيد خواهي اورنگ آبادي*.

Şah Nawaz Khân, originally named 'Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramaḍân, a.u. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzîm Khân, was the Diwân. In his early life he repaired to Aurangâbâd and soon after was introduced to the court of Nizâm ul-Mulk Aṣaf Jah, who made him the Diwân of Berâr in a.u. 1145 = A.D. 1732. In a.u. 1150 = A.D. 1737, when Aṣaf Jah went to Dîhli and left his son, Nâsir Jang, behind as his deputy, the latter made the author Diwân of his own office as well as royal Diwân. When Aṣaf ud-Daulah returned to the Deccan, and Nâsir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Diwān of Berār. A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāsir Jang succeeded his father, he made the author his Diwān. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalābat Jang, and was appointed Sūbahdār of Haydarābād. He lost this appointment, but when Ṣalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Samsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhensla, and took five laes of rupees as tribute; unprisoned Surja Rāo, the Zamindār of Narmal, and confiscated his territory; took fifty lakhs of rupees from the Rājah of Maysūr as tribute; helped Rāo Bālājī against the Afḡāns, and afterwards enlisted on the side of the French against the English. He held the post of Diwān till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Ṣalābat Jang to appoint Āṣaf Jāh's son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatābād, and his property worth lakhs of rupees, was confiscated to the government. In Rajab, A.H. 1171=A.D. 1758, he was put under arrest at Aurangābād by Haydar Jang, and on the 3rd Ramadān of the same year was murdered by the French soldiers under Bussy or, as some say, shot dead by that general himself.

We learn from the preface that after Samsām ul-Daulah's death the Maḥṣūr ul-Umarā, which he had left in the rough, was lost in the sack of his house. The famous Gulām Ab Āzād repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.) an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, Sarw-i Āzād (see No. 697). An English translation of the author's life, as given by Āzād, was published in the Quarterly Oriental Review, vol. iv, pp. 267-288.

Full particulars of the work and the author will be found in the editor's account (vol. 2^a; Morley, Descrip. Cat., p. 101; Elliot,

History of India, vol. viii., pp. 187-191. See also Rien, i., p. 339; Ethé, Bodl. Lib. Cat., Nos. 166 and 167; E Blochet, i., p. 372; Ethé, India Office Lib. Cat. Nos. 622-628.

The author's life by Gulām 'Alī Azād, fol. 2^a, beginning:—

نواب عصمہ الدولہ — رحمہ اللہ تعالیٰ - ذمہ اعلیٰ وی میر
عبد البرزاق است و اعلیٰ از اعدائے سادات خواب آئیں .

The author's preface, on fol. 8^a, beginning:—

الحمد لله و سلام على عباده الذين اعطوني
مفید عبد البرزاق 'نکستہ بنی' 'نخروانی' 'تورنگا پندی' کہ از مبدائی سن رشد
و تمیز آئیں .

The present MS. comprises 287 lives, beginning with 'دم خان', fol. 9^a, and ending with 'موت خان حسنی', fol. 300^a.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A seal bearing the inscription 'امو احمد خان', appears on the top of the same page, and is followed by a note recording the price of the MS. as fifty rupees.

No. 656.

fol. 207; lines 27; size 12 × 7½; 8½ × 4½.

عائشہ الامرا

MA'ÂŞIR UL-UMARÂ.

The second edition of Shah Nawâz Khân's Ma'âşir ul-Umarâ, revised and enlarged by his son 'Abd ul-Hayy, in two separate volumes.

VOLUME I.

Begins with the author's life by Gulām 'Alī Azād after the following introductory lines:—

مصنف این کتاب مستطاب کہ ذمہ عیال علی آزاد دکنی مودت
و محبت فرزان داشتند بعد تحمیل این اوراق قبل ازین کہ از توبہ فارغ

شدند داعیه حق را ایچک اجابت گفتند غیر مدبور بحصول عسوده
مصنف مرحوم که از اوراق پیش بدود بسک نزدیک کشیدند و حال
مصنف مرحوم که شوق بپس نکرده دیقانه بود بدین افزودند و می شد +

At the end of the second volume Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangābād, A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of *Khān* by Nāṣir Jang, and appointed *Diwān* of Berār. In the time of Ṣalābat Jang he was made Governor of Aurangābād and the fort of Daulatābād. Later on he attracted the notice of Nawwāb Nizām ul-Mulk Nizām ud-Daulah, from whom he received first the post and title (*Šamsām ud-Daulah*) of his father, and subsequently the title of *Šamsām ul-Mulk*. He was still in the Nawwāb's service at the time of writing this work. He adopted the poetical title *Šārim*, صاّرم.

From the concluding portion of *Shāh Nawāz Khan's* life by Gulām 'Alī Āzād, we learn that 'Abd ul-Hayy's title was originally *Shams ud-Daulah Dilāwar Jang*. In the *Suhuf-i Burhīm* he is called *Samsām ul-Mulk Dilāwar Jang*.

According to a note found at the end of the British Museum copy (Rieu, *Add.* 21, 470, p. 341), 'Abd ul-Hayy died at the fort of Kanlas on the 15th of Jumāda I. A.H. 1196 = A.D. 1781, and was buried in his own garden at Haydarābād.

Gulām 'Alī Āzād, in his *Khizānah-i Āmirah*, p. 296, speaking of 'Abd ul-Hayy in the present tense says that he first adopted the takhalluṣ *Wiqār*, وقار, but subsequently changed it to *Šārim*, صاّرم.

This revised edition has been printed in three volumes in the *Bibl. Indica Series* Calcutta, 1888-1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text we learn that after Gulām 'Alī Āzād had finished with the work, 'Abd ul-Hayy recovered other portions of his father's MS., and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his *Catalogue*, p. 19, makes a curious mistake regarding the authorship of the *Ma'āṣir ul-Umara*, reversing the relation of father and son.

The preface by 'Abd ul-Hayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7^b.

This first half of the work, comprising 193 lives, and beginning with **خان ادم خان** on fol. 9^a, ends with the letter Sin, the last name being **خان بلاد خان**. The names are arranged in alphabetical order.

No. 657.

fol. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Hayy's edition of *Ma'asib ul-Umara* comprising 250 biographical notices.

It begins with **میس "دن محمد خان" بنک، مسو مار محمد عربوی** and ends with **بلذک نوش خان بهادر**.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

fol. 184; lines 11; size $7 \times 4\frac{1}{2}$; 5×3 .

تذکرہ عوید داران اودہ و حیدر آباد .

TADKIRAH-I-ŞÛBAHDÂRÂN-I-AWADH WA HAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the *Khizânah-i-Âmirân* (see No. 700) devoted to the account of Āṣaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 26^b, line 1 to 98^a of the *Khizânah*. Foll. 177^b-184^a contain the biography of Azad corresponding to foll. 98^b-101^a of the *Khizânah*.

Written in fair Nasta'liq.

Dated 8th Duḥijjah, 1112 (1203).

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

"The Sábahdārs of Audh and Haiborābād. An extract from the *Khazānah-i-Āmirāh* by Ghulām Ali Āzād.

J. H. Blochmann, 1870 "

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

fol. 273 : lines 49 : size $9\frac{1}{4} \times 6\frac{1}{4}$: $6 \times 4\frac{1}{4}$.

تذكرة الأوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the *first part* of the famous *Tadkirat ul-Auliya* of Farid-ud-Din 'Attār (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah.

Beginning --

الحمد لله الجواد بانهى انوار النعمان امدان بشرف عذاف العطاء

المحمود الشيخ *

The author, who has been mentioned under Nos. 46-52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the *Tadkirat-ul-Auliya* comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent *Shaykhs* of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Sâdiq, fol. 7^a. 2. Uways Qarâni, fol. 16^a. 3. Hasan Basri, fol. 15^a. 4. Malik Dmâr, fol. 24^b. 5. Muhammad Wâsi', fol. 28^a. 6. Habib 'Ajami, fol. 29^b. 7. Abû Hâzim Makki, fol. 32^a. 8. 'Atbah bin Gulâm, fol. 33^a. 9. Râbi'ah 'Adawiyyah, fol. 34^a. 10. Fudayl 'Iyâd, fol. 42^a. 11. Ibrâhim Adham, fol. 47^b. 12. Bashâr Hâfi, fol. 56^a. 13. Du'mûn Mişri, fol. 60^a. 14. Bâ Yazîd Bistâmi, fol. 68. 15. 'Abd Ullah Mubâarak, fol. 90^a. 16. Sufyân Sawri, fol. 94^a. 17. Abû 'Ali Shâfiq, fol. 98^b. 18. Abû Hanifah Kûfi, fol. 101. 19. Imâm Shâfi'i, fol. 105^a. 20. Ahmad Hanbal, fol. 108^a. 21. Dâ'ud Tâ'i, fol. 111^a. 22. Hârîş Muḥāsibî, fol. 113^b. 23. Abu Sulaymân Dârânî, fol. 115^a. 24. Ahmad Simal (Ethé, Bodl. No. 1051, reads Muhammad Simâk), fol. 119^b. 25. Muhammad bin Aslam Tûsî, fol. 120^a. 26. Ahmad Harb, fol. 121^a. 27. Hâtim Aşam, fol. 123^a. 28. Saḥl bin 'Abd Ullah, fol. 126^b. 29. Ma'rûf Karkhî, fol. 135^a. 30. Sarî Saqatî, fol. 137^b. 31. Faṭḥ Maṣṣilî, fol. 142^a. 32. Ahmad Hawârî, fol. 143^a. 33. Ahmad Khidrawayh, fol. 144^a. 34. Abû Turâb Nakhshabî, fol. 137^a. 35. Yahyâ Murâd, fol. 149. 36. Shâh Shujâ', Kirmanî, fol. 157^a. 37. Yûsuf bin-ul-Husayn, fol. 159. 38. Abû Hafs Haddâd, fol. 163^a. 39. Hamdûn Qassâr, fol. 168. 40. Maṣṣûr 'Ammâr, fol. 170^a. 41. Ahmad bin 'Asim Antâkî, 172^a. 42. 'Abd Ullah Khubayq¹ (in the heading it is written as حمى but in the body حنقى: in the following copy خنقى; in the third copy حنقى; Ethé, India Office Copy No. 1051, has Ḥaṣiq حنقى, fol. 173. 43. Junayd Baḡdâdî, fol. 174^a. 44. 'Amr bin 'Uṣmân Makki, fol. 192^a. 45. Abû Sa'id Kharrâz, fol. 194^a. 46. Abul Husayn Nûrî, fol. 197^a. 47. Abû 'Uṣmân Hîrî (so in the third copy: this copy and the next have خورى, fol. 202^b. 48. Abû Muhammad Ruwaym, fol. 203^a. 49. Ibn 'Atâ, fol. 208^a. 50. Abû 'Abd Ullah bin ul-Jalâ (so in the following two copies: but here bin-ul-Jalâl), fol. 212^a. 51. Ibrâhim bin Dâ'ud Raqqî, fol. 213^a. 52. Yûsuf Asbât, fol. 213^b. 53. Abû Ya'qûb Nahrajûrî (in the following two copies, Abû Ya'qûb Ishâq Nahrajûrî), fol. 215^b. 54. Samun Muhibb, fol. 216^a. 55. Abû Muhammad Murtarîsh, fol. 218. 56. Abû 'Abd Ullah Muhammad bin Faḥl, fol. 219^a. 57. Abul Husayn Bushanjî, fol. 220^b. 58. Muhammad bin 'Alî ut-Tirmidî, fol. 221^a. 59. Abû Bakr Warrâq, fol. 226^a. 60. 'Abd

¹ So in Hkhtayari Ratîq, Library copy, fol. 69^a.

Ullah Manâzil, fol. 229^a. 61. 'Alî Sahl Iṣṣahâni, fol. 230^a. 62. Khayr-i-Nassâj, fol. 231^a. 63. Abul Khayr Aqta, fol. 232^a. 64. Abû Ḥamzah Khurāsâni, fol. 233^a. 65. Aḥmad Masrûq, fol. 233^b. 66. 'Abd Ullah Turûḡdî (the text has تروددى, which seems to be a mistake for تروددى: see Muḥjam-ul-Buldân, where the place ترودد is mentioned under the letter ت), fol. 234^a. 67. 'Abd Ullah Maḡribî, fol. 237^b. 68. Abû 'Alî Jurjâm, fol. 236^a. 69. Abû Bakr Kattânî, fol. 237^a. 70. Abû 'Abd Ullah Muḥammad ul-Khafîf, fol. 239^a. 71. Abû Muḥammad Jurayri (in the following two copies احرورى) fol. 243^b. 72. Husayn Maṣṣûr Hallaj, fol. 245^a. 73. Ibrâhîm Khawwâs, fol. 251^a. 74. Mamshâd (or Mumshad) Dinawarî, fol. 256^a. 75. Abû Bakr Shibh, fol. 258^a. 76. Abû Nasîr Sarraj, fol. 271^a. 77. Abul 'Abbâs Qassâb, fol. 271^a.

The contents of both parts have been described in Ethé, *India Office Cat.*, No. 1051, and of the first part in *Cat. Codd. Or. Lugd. Batav.*, iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, *Berlin Cat.*, pp. 548-551; Rehatsek, *Cat. Raisonné*, p. 190, No. 28; Stewart's *Cat.*, p. 30; *Copenhagen Cat.*, p. 8; Ethé, *Bodl. Lib. Cat.*, No. 622, 1 and 2, No. 624, 1 and 2 and No. 625, 9 and 10; Ethé, *India Office Cat.*, Nos. 1052 to 1054; Hâj. Khal. ii., p. 258; *Mélanges Asiatiques*, vol. v., p. 251, and *Bibliotheca Sprenger*, No. 354-6. Abridgments of the work have been noticed in W. Pertsch, *Berlin Cat.*, p. 551 (by 'Abd-ul-Wâhid Balgrâmî), and in *Copenhagen Cat.*, *loc. cit.* A poetic, al version by 'Alîf or Ḥafîẓ-i-'Alîf, composed a. H. 821 = A.D. 1418, has been described in detail in Rosen, *Persian MSS.*, pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, a. H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6^a 7^a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated a. H. 724: *سنة سبع و ستون و ستمائة* (some mischievous hand has changed the last word to *ستمائة* and has added "606" a. H. above it).

Scribe: *احمد بن محمد بن "وسد" كزرونى*

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and *'Arḡ-udlah* are found on the title page. Two seals of a certain Lutf Ullah, dated a. H. 1089 and 1091, are also found.

No. 660.

fol. 360 ; lines 17 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

Another copy of the *first part* of 'Aṭṭār's Taḍkirat-ul-Auliya, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣādiq and ends with Muḥammad Bāqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumāda I, A.H. 830.

Scribe : بخدی شاه بن علیان شاه السمرجی.

No. 661.

fol. 365 ; lines 17 ; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Aṭṭār's Taḍkirat-ul-Auliya, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣādiq and ends with Muḥammad Bāqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin, but some of them, unfortunately, have been cut off by the binder, for instance, on fol. 53^b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times بأربع مراتب و بالآ و رابعاً.

One or two folios are missing after fol. 12, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies foll. 2^a-4^r.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabr 1. A.H. 939.

No. 662.

foll. 442; lines 17; size 14 × 9; 9½ × 6.

مغوة الصفا

ŞAFWAT-US-ŞAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Şafi-ud-Din I-shâq bin Shaykh Amin-ud-Din Jabra'il ul-Mûsawi, the ancestor of the Safawi kings of Persia.

Author, Tawakkul bin Ismâ'il bin Hâji ul-Ardabili, commonly called Ibn-i-Bazzâz. بوکل بن اسمعیل بن حاجی الارذنبلی المشهور بابن بزر

Beginning:—

سأبیش و نیایش مرخانمی را که همه موجودات شام را بیک عمر
کن فیکون از ظلمات خفا بمنصه ظهور جلوه گردانیده *

Another title given to the work by the author is مواهب السامع فی
الحقائق الصغرى (fol. 4^b)

The date of composition of the work is not given but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Şafi-ud-Din (who died, according to the present work fol. 363^r, on Monday, 12 Muharram, A.H. 755 = A.D. 1334) is always spoken of as dead while his son and successor Sadr-ud-Din Mûsâ (who died, according to the *Habib-us-Siyar*, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^b, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745-758 = A.D. 1344-1356) dismissed his wazir 'Abd-ul-Ah, who had shown hostility to Sadr-ud-Din (fol. 395^a).

On fol. 342^a the author mentions that, accompanied by Shams-ud-Din Ardabili, he paid a visit of condolence to Shaykh Şafi-ud-Din on the death of his eldest son, Khwajah Muhyi-ud-Din. In

another place, fol. 296^a, he alludes to his being in Marāḡah, with the same *Shams-ud-Din* on Monday, the beginning of *Shawwāl*. A. H. 726 = A. D. 1325.

The author of the *Ālam Ārā-i-Abbāsi*, fol. 7^b (No. 519), says that *Darwish Tawakkul bin Ismā'il*, commonly known as *Ibn-i-Bāzzāz* (wrongly written here as *نواز*), wrote the *Ṣafwat-uṣ-Ṣafā* in the time of *Shaykh Ṣadr ud-Din Mūsā*: درویش توکل بن اسمعیل مشهور: باسم نواز 'نواز' (read نواز) در زمان حضرت نسخ صدر الدین موسی کدابی در اوصاف اجداد نبائی نژاد آنحضرت که مدعی حالات و کرامات مشایخ و مقامات نبیه اولیا است تألیف نمود بصورت الصفا موسوم ساخته.

Hāj. Khal. vol. iv., p. 105 (where 'Bazzār' is a mis-print for 'Bazzāz'): *Majālis ul-Mu'minin* (Library copy, fol. 325^b); and *Ḥabīb-us-Siyar*, vol. iii., Juz. 4., p. 10, last line (where the author is called نواز اسمعیل بن توکلی)—all ascribe the *Ṣafwat-uṣ-Ṣafā* to *Ibn-i-Bazzāz*. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work prepared by *Abu'l Faṭḥ ul-Husayn*, at the desire of *Shāh Tahmāsp Ṣafawī* (A. H. 930-984 = A. D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bābs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of *Shaykh Ṣafi-ud-Din*, in two *Faṣls*, on fol. 6^a.

Bāb I. Genealogy of *Shaykh Ṣafi-ud-Din*, his birth and early life, and his meeting with his Pir *Shaykh Zāhid* in eleven *Faṣls*, fol. 10^b.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95^b.

Bāb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116^b.

Bāb IV. His discourses and sayings, in six *Faṣls*, fol. 153^a.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211^b.

Bāb VI. His trances and ecstasies — سماج و وجد, fol. 228^b.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233^a.

Bāb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328^a.

Bāb IX. His illness and death, in two *Faṣls*, fol. 357^b.

Bāb X. Miracles wrought after his death, in three *Faṣls*, fol. 367^a.

Bâb XI The celebrity of Shaykh Safi-ud-Din and his Khalifahs in distant countries, in three *Fasls*, fol. 404^a.

Bâb XII. (Wrongly written باب 'ول) Miraculous deeds of his disciples, in two *Fasls*, fol. 421^a.

The last section ends with a *Khâtimah* 'الكتاب خاتمة' in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'liq, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv Shâh-jahân, close to the shrine of Shaykh Nûr-ud-Din Muhammad Khâtî:—

تمت الكتاب بعون الله تعالى 'بفقر الحقير بن بضاعت ميرو خليل
النجاشي نائم رسیدن کذابت (sic) در بادۀ سرو شاهجهان در سر مزار
شیخ نور الدین محمد خانی سنه ۱۰۳۵ *

Seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid As'ad Husayn, *alias* Khwushid Nawwâb, of Patna, are found at the beginning and end of the copy.

No. 663.

fol. 267 : lines 14 : size 12 × 7½ : 7 × 3½.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author : Sultân Husayn bin Sultân Mansûr bin Bâiqarâ bin 'Umar Shaykh bin Timûr Kûrkân سلطان منصور بن باقرا 'امیر شایخ بن تیمور کورکان. بن عمر تبریز بن لیموز کورکان.

Beginning.—

ای جمیلی که اشعه 'معانت حسنت مرج' جوانی در افروخت *

Sultân Husayn Bâiqarâ, surnamed Abul Gâzi Bahâdur, born A.H. 842 = A.D. 1438, was the last Timurid king of Persia. After his

father's death he made himself the master of *Khurāsān*, and ascended the throne of *Harāt* in A.H. 873 = A.D. 1458. He was a most accomplished king, and a great patron of learning and of men of letters. *Jāmi*, 'Alī *Shīr* and other scholars of high attainments lived in his court. *Khwānd* Amir († A.H. 911 = A.D. 1534), in his *Ḥabib-us-Siyar*, vol. ii., pp. 202, 209, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultān *Husayn* died on the 11th of *Dul-hijjah*, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some *Gazals* in Persian and subsequently wrote a *Divān* in *Turki*, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of *Rieu's* copy (p. 352), are not found in the present MS.

Sultān *Husayn's* claim to the authorship is denied by *Bābur* who in his memoirs observes that *Kamāl-ud-Din Husayn Kārizgāhi* کمال الدین حسین کاریزگاہی wrote the *Majālis-ul-Ushshāq*, and that it is a mere stupidity that Sultān *Husayn* should have said that the work was written by himself. *Amin Rāzi*, in his *Haft Iqlim*, fol. 55^a, distinctly tells us, however, that the *Majālis-ul-Ushshāq*, and the *Manāzil-ūṣ-Ṣā'irīn* منازیل السائرین are the compositions of Amir *Kamāl-ud-Din Husayn*.

The work begins with an introduction on mystic love, as typified in the myth of *Yusuf* and *Zalikhā*. The biographical notices, headed *Majlis*, begin with *Jafar Ṣādiq*, fol. 26^a, and end with Sultān *Husayn*, fol. 255^a. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in *Rieu*, i., p. 352. See also *G. Flügel*, vol. iii., p. 427; *Jahrbucher*, vol. 84; *Anzeigebblatt*, p. 38. The work has been lately lithographed at the *Nawalkishor Press*.

A valuable copy, written in elegant *Nasta'liq* within gold and coloured borders, with a profusely illuminated double-page *Unwān* at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13^a, 23^a, 27^a, 29^a, 34^a, 38^a, 48^a, 50^a, 59^a, 66^a, 69^a, 74^a, 80^a, 84^a, 91^a, 98^a, 101^b, 103^a, 108^a, 113^a, 119^a, 125^a, 130^a, 150^a, 167^a, 177^a, 185^a, 204^a, 211^a, 221^a, 231^b, 262^a.

There are several seals and *'Arq-dolāhs* on the title page, but all of them are illegible. A note on the same page reads thus, —

۹ رجب سنه ۳ از وجوه عذایب الله بکودیل محمد اعین شد +

The MS. is not dated; apparently 16th century.

Scribe: 'احمد بن السرايى'.

No. 664.

fol. 316; lines 17; size 9 × 5½; 5½ × 3.

رشحات دین الحیات

RASHAHÂT-I-AYN-UL-HAYÂT.

Notices on the holy Shaykhs of the Naqshbandî order, especially on Khwâjah 'Ubayd Ullah Ahrâr, the spiritual guide of the author of the work.

Author: Fakhr-ud-Dîn 'Alî bin ul-Husayn ul-Wâ'iz ul-Kāshîr, known as Şafî.

مفتخر الدین علی بن "الحسن" الواعظی الکاشمى المستطهر صفی *

Beginning:—

'احمد لمن رش رشحات دین الحیات والحکم علی قلوب العارفین
رضی اللہ عنہم اجمعین *

Şafî was the son of Husayn Wā'iz Kāshîr (*d.* A.H. 910 = A.D. 1500), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called *Lata'if-ut-Tawā'if* (لطائف الطوائف) (see No. 732), and wrote the poem *Mahmūd wa Ayâz* (محمود وایاز). He died in A.H. 939 = A.D. 1532; see *Habab-us Siyar*, vol. iii, juz. 3, p. 341; Sprenger, *Oude Cat.*, pp. 89, 83.

We learn from the preface that the author was admitted to the presence of Khwâjah Ahrâr at the end of Dulgâdah, A.H. 889 = A.D. 1484, and again in Rabî' II, A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandî Shaykhs. He carefully remembered these sayings and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes; but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandî Shaykhs, basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khawājah Naṣir-ud-Din 'Ubayd Ullah Ahrār, the account of whom forms the main topic of the work, was born in Ramadān, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312^b, in great sanctity and renown, on 29th Rabr I, A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رنجات, the numerical value of which is 909, expresses the date of completion of the work: but a later date, namely, Sunday, 5 Shābān, A.H. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gafūr Lārī, the most eminent of Jāmi's disciples, is found on fol. 149^b, line 2.

The work is divided into a *Maqalah*, three *Maqasids*, and a *Khātimah*, each *Maqasid* being subdivided into three *Fasls*.

Maqalah.—Notices on the Naqshbandi Shāykh, in chronological order, fol. 3^b

عزته در ذکر طہارت خواجگان سلسلہٴ نقشبندیہ قدس اللہ ازراحہم
العلیہ من اولیائے اخوت ہم بوجہ اجماع و ہم بطریق تفصیل *

Maqasid I. Notice on Khawājah Ahrār's ancestors, his ancestors and parentage, his early life, his character and his travels fol. 178^a.

مقصد اول در ذکر آباء و اجداد و افریدی حضرت ایشان و تاریخ وادت
آنحضرت و احوال ایام عدو و شمش از شمایل و اخلاق و اطوار حضرت ایشان
و ابتداء سفر و دیدن مسایف زمان چه در ملواری انہر و چه در خواسان
مستمل است بر سہ فصل *

Maqasid II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209^a.

مقصد دوم در ذکر بعضی از حقایق و معارف و دقایق و لطایف
و حکایات و امثال کہ در خلال احوال از حضرت ایشان ہی واسطہ استماع
افتادہ مستمل بر سہ فصل *

Maqasid III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245^a

مقصد سوم در ذکر بعضی از بصرات و امور غریبہ کہ بطریق خوف
عادت از حضرت ایشان ظاہر شدہ است و قتل ثقات و عدول در آن بصاحت
پیوستہ مستمل بر سہ فصل *

Khātimah. His death fol. 312^a خامہ در ذکر تاریخ وفات حضرت ایشان
و کتب امثال آن حضرت ا. دار دنیا و دار آخرہ

The work concludes with the quotation of a *Gūzal* and a *Qifāh* from the third *Ṭiẓan* of Jāmi which, forming a chronogram giving the date of Khwājah Ahrār's death, is followed by a panegyric *Qasidah* of our author addressed to the saint Khwājah Ahrār.

The contents of the work have been fully described in W. Pertsch, *Götha Cat.*, p. 121. See also Stewart's *Cat.*, p. 28; *Cat. des MSS. et Xylogr.*, p. 299; W. Pertsch, *Berlin Cat.*, p. 563; *Mélanges Asiatiques*, vol. v., p. 250; Hāj. Khal., vol. iii., p. 461. Rieu, i., p. 353; *Ethé. Bodl. Lib. Cat.*, No. 360; *Ethé. India Office Lib. Cat.*, Nos. 633-635.

A Turkish translation of the work by Muḥammad Marrūf bin Muḥammad Sharif ul-Abbāsī, made in A.H. 993 = A.D. 1585 (see Rieu, *Turkish Cat.*, p. 74) was printed in Constantinople, A.H. 1236, and in Būlāq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Arit Chalabī, dated A.H. 1046, is preserved in this library: see also W. Pertsch, *Berlin, Turkish Cat.*, p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders with an ordinary head piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036

No. 665.

fol. 180: lines 21-23: size $8 \times 5\frac{1}{4}$: $5\frac{1}{4} \times 3\frac{3}{4}$.

توضیح الرشحات

TAUDĪḤ-UR-RASHAḤĀT.

A commentary upon the difficult passages in 'Alī bin Ḥusayn ul-Wāzi ul-Kāshifī's *Rashaḥāt* (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hādī ush Shīrāzī
محمد حسن بن محمد هادی العسلی العلوی السمرایی

Beginning —

سبحانك اللهم وبحمدك يا من لا اله الا انت واخ *

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Ḥabīb Ullāh, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahāt* of Fakhr ud-Dīn bin Maulānā Ḥusayn Wā'iz in the presence of the *Shaykh* Ḥabīb Ullāh, the *Shaykh*, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahāt*, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the *Rashahāt*, are as follows:—

Maqālah on fol. 2^a; *Maqṣad I.* on fol. 76^a; *Maqṣad II.* on fol. 96^a; *Maqṣad III.* on fol. 158^b; *Kḥitimah*, on fol. 180^a.

Written in ordinary *Na-staliq* within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1185

No. 666.

fol. 210; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

اخبار الاخير

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is *Akhhbâr-ul-Akhyâr fi Asrâr-ul-Abrâr* اخبار الاخير في اسرار الابرار (see fol. 7^a), contains biographical notices of eminent *Shaykhs* and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: Abd-ul-Haqq bin Sayf-ud-Dīn ut-Turk ud-Dihlawī ul-Bukhārī عبيد الحق بن سيف الدين الترك الديلموي البخاري. He belonged to the Qādiri order, and adopted the poetical *nom-de-plume* of Sayfī, which he subsequently changed to Haqqī. For his life, see No. 537.

Beginning:—

شكر من حضرت واثب العظمت والنعى ونعديس كه عطلى اودا

بايان نيسست الخ *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Muḥm-ud-Dīn Chishṭī (*id.* A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209^b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijāz* in A.H. 996 = A.D. 1588. On his return he thoroughly revised the work. According to the chronogram ذكّر بولاق quoted in Ethé, Ind. Office Lib. Cat. No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the *Tuzuk-i-Jahāngīr*, Aligarh edition, p. 282, Jahāngīr says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see Rien, I, p. 375, Ethé, Bodl. Lib. Cat., No. 363; Ethé, Ind. Office Lib. Cat., No. 640. See also Elliot, *History of India*, Vol. VI, p. 491.

Lithographed in the Ahmadi Press, A.H. 1270. The work is divided into three *Ṭabaqāt* and a *Khātimah*. It begins with the biography of Shaykh Muḥyi-ud-Dīn Abū Muḥammad 'Abd-ūl-Qādir ul-Husayn ul-Jilānī, fol. 6.

The first *Ṭabaqāh* contains notices of Khwājah Muḥm-ud-Dīn Sijzi, his contemporaries and disciples, fol. 19^a.

The second treats of Shaykh Farīd-ud-Dīn Ganj-i-Shakar, his followers and pupils, fol. 40^a.

The third contains notices of all the saints who flourished from the time of Naṣir-ud-Dīn Maḥmūd Chirāğ-i-Dīhlī down to the author's own time, fol. 66^a.

It is followed by special chapters on ecstatic Shaykhs ذكّر بعضی (fol. 185^a), and female saints ذكّر بعضی از نسائی صالحات (fol. 189^a).

The *Khātimah*, here styled مکملہ, treats of the author's ancestors, family, and his own life, fol. 191^a.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavi Muḥammad Bakhsh Khān, the founder of this library, says that he received the MS. as a present from Nawwāb Sayyid Fida' Husayn Khān Ṣaḥīb Bahādur on the 7th of January, 1859.

The colophon is dated Friday afternoon 26 Saḥar, the second

regna year of Abu'l Fath Muhammad Shâh, corresponding to A.H. 1133.

No. 667.

fol. 349; lines 16; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A slightly defective copy of 'Abd-ul-Haqq Dihlawî's Akhbâr-ul-Akhyâr.

One or two folios are missing from the beginning, and the text opens abruptly thus:—

..... عروف در آمده اشجر اعضا و اوراق اطراف را الحج *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'liq.

Dated A.H. 1278

No. 668.

fol. 121; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

اخبار الاعفيا

AKHBÂR-UL-AŞFIYÂ.

This work, like the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-uş-Samad bin Afîâl Muhammad bin Yû-uf Anşârî.

عبد السمند بن افضل محمد بن يوسف انصارى *

Beginning:—

جهان جهان آفرین مرجان و جهان آفرین را که جن دانش و جان
سخن صاحب فطرتان دقیده رس الحج *

The author was a nephew of the famous Abul Faḍl 'Allâmi, whose official letters, variously styled مکاتبات علامی, and انشاء ابو الغفل, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahāngir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Āgrah.

The contents of the work are practically identical with those of the Akhbâr-ul-Akhyâr of 'Abd-ul- Haqq Dihlawi (see No. 666). It begins as the other does, with the life of Gauṣ-uṣ-Ṣamadâni Qutb-i-Rabbânî Shāykh Muhyi-ud-Din Abû Muhammad 'Abd-ul-Qâdir ul-Husayni ul-Jilânî, on fol. 7^b, and ends with that of Fâtimah Sâlimah on fol. 126^b. The index given at the beginning of the copy shows the names of 262 male (Ethé, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints whose lives have been told in the work; but notices of many saints are missing on account of lacunae. After the life of شاد کوندر, fol. 20^b, of which there are only two lines, the notices of the following saints are wanting:—

— شیعہ صدر الدین بن شیعہ سادہ الدین ذکریا - حسن رسن ناب - خواجہ حمید
نسیخ - شیعہ جمال الدین خلدان زوی - شیعہ بدر الدین غزنوی - شیعہ حسن افغان
شیخ جمال الدین خطاب - شیعہ بدر الدین محمد مولد دور - ابو بکر عموی ناب
and the first part of that of شاد کوندر, the end of whose life, on fol. 21^a, covers six lines.

The life of شریف الدین بن شیعہ بکری بن شیعہ السوالمی مذہبی, which begins on fol. 35^a, and breaks off on fol. 36^b, is followed by a lacuna; and the notices of the following saints are wanting:—

سید دلال الدین بن سید احمد کدر - ماضی سید "مسدد" - شیعہ علیہ الحق والدین
and مولانا فخر الدین رزادی

The life of شیعہ اخئی جمشید قنوجی, which begins on fol. 41^a is also incomplete. It breaks off on fol. 42^b then the accounts of the following persons are wanting:—

and شیعہ قلندر ناب بخش - شیعہ صدر الدین حکیم - سید محمد بن سعید "امکی"
مولانا احمد تسانسری

The account of شیعہ محمد "دوس" بن شیعہ اسماعیل ککوی, of which only the heading is given (fol. 73^b), together with that of شیعہ مخدوم "ز", is also wanting.

Written in swift Nasta'liq with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced: the third, dated A. H. 1109, bears the inscription سعادۃ اللہ .

No. 669.

fol. 114: lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi Shihâb-ud Din Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سعد محمد بن جعفر المکی and the earlier portion of the life of شیخ صدر الدین حکیم are to be found (fol. 40^b and 41^a). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulâm Muḥammad ‘Abbās, otherwise Muḥammad ‘Abd Ullah, son of Ḥakīm Sayyid Ri‘āyat Ḥusayn of ‘Azimābād (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihâb-ud-Din Khudâ Bakhsh Khân, the librarian. The library scribe, سعد محمد فضل , adds that he transcribed the copy by order of the above-named, finishing it on 4 Shā‘bān, A. H. 1323.

The copy though neatly written, is full of clerical errors.

Written in fair Na‘ta‘liq with the headings in red.

No. 670.

fol. 154: lines 17-19: size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ترجمہ خلاصۃ المفاہر

TARJUMAH-I-KHULÂṢAT-UL- MAFĀKHİR.

A Persian translation of سعد الدین بن سعاد الماعنی النعمانی Abd Ullah bin Asad ul-Yāfirī ul-Yamanī's (*d.* A. H. 768 = A. D. 1367) Khulāṣat ul-Mafākhir, containing a collection of legends, most of them relating to the great saint Shaykh ‘Abd ul-Qādir Jilānī.

Beginning:—

الحمد لله رب العالمين ميكوبد اضعف بعدد الله
شأنه که چون کتاب خلاصه المفاهیر *

Dr. Ethé who notices two copies of the work under the title *ترجمة التكملة* in the Bodl. Lib. Cat. Nos. 332 and 333, and a third, entitled *ترجمة خلاصه المفاهیر* in the Ind. Office Lib. Cat. No. 543 observes that 'Abd Ullah Yāfi'i composed two works on the same subject: one, called *ترجمة خلاصه المفاهیر* chiefly relating to *Shaykh 'Abd al-Qādir Jilānī*, and another, called *روضة الراحين*; and that to the latter work he composed a supplement *تكملة*, of which the present work is a translation. It would however appear from the preface to the present copy, as well as from other reliable sources, that the *Khulāsāt ul-Mafākhir* and the *Takmilah* are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yāfi'i's supplement to his *Raudat-ur-Riyāhin*. In the preface the translator observes thus:—

ميكوبد اضعف بعدد الله که چون کتاب خلاصه المفاهیر
مذاهب السید محمد اندرز و جماعت من عظمه من "شیوخ الکتاب مسلمان
است بر بعضی آیات عجیب و حکایات غریب و بعد کی . . .
شیر قطب الدائم شیعہ بعدد الله بتاعی : اثر اکبر من "سیرت من ابن
کتاب "ابن سبیل التکملة روض الراحين فی حکایات اصحاب من "الف
و مودة . . . "خ *

In the preface to the *Khulāsāt ul-Mafākhir* in the Būhār Library copy, 'Abd Ullah Yāfi'i himself says that he wrote the work as a supplement *تكملة* to his *Raudat ur-Riyāhin*:—

اتى نى من تكملة المعجرات والبراهين اذ تميتها على سبيل التكملة
للكتاب الموصوف بروض الراحين فى حکایات "اصحاب من و سميده کتاب
اطراف عجائب آيات و ابراهيم و ارفاف غرائب حکایات روض الراحين
و لقبته بخلاصة المفاهير فى اختصار مذاهب السید محمد اندرز و جماعت
من عظمه من "شیوخ الکتاب . . . "خ *

The translator, who does not reveal his name tells us in the preface that his spiritual guide, whom he designates as *سید السادات* *فدوة المسامخ قطب العالم سیدی و شیعہ و متجددیمی شیخ حلال الحق و الشریع* had studied the original work (*Khulāsat ul-Mafākhir*) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalāl-ud-Dīn Maḥdūm-i-Jahāniyān, also known as Jalāl-i Surkh, who came from Bukhārā to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see *Akhbār-ul-Akhvār*, p. 72); for the author of the *Sawāṭi-ul-Anwār* (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalāl-ud-Dīn Bukhārā translated into Persian the *تکملة*, or the supplement to 'Abd Ullah Yāfirī's *Raudat-ur-Riyāḥin*. See *Ethé, Ind. Office Lib. Cat.*, col. 332.

Notwithstanding this, Dr. Ethé (*Bodl. Lib. Cat., loc. cit.*) unaccountably holds that the present translation is possibly identical with *Shaykh Usmān bin Umar ul-Kāfirī's* *حکایات الصالحین* (mentioned in *Hāj. Khāl. Vol. III, p. 81*), which contains a Persian collection of legends of saints, divided into twenty *Bābs* each consisting of ten *Hikāyat*.

The *Raudat-ur-Riyāḥin* of Yāfirī contains 500 *Hikāyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Ḥusaynī ul-A'rābi us-Simnānī, with the takhalluṣ *Jahānī*, under Sultān Muḥammad Qutub Shāh (A.H. 1020-1035 = A.D. 1612-1626), is noticed in *Ethé, Ind. Office Lib. Cat.*, No. 642. A Persian poetical version of the *Takmilah*, entitled *ترجمه تکملة*, made by the poet 'Abdī, under Shāh Jahān, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, *Oude Cat.*, p. 307.

The present copy contains 196 *Hikāyat*. Each *Hikāyat* is preceded by the name of the *Shaykh* on whose authority it is related.

The last *Hikāyat* occupies foll. 128^b-147^b, and concludes with an Arabic *Qaṣidah* in praise of *Shaykh 'Abd-ul-Qādir Jilānī*.

The text is followed by fifteen letters, written by *Shaykh 'Abd-ul-Qādir Jilānī* to his disciples and followers, occupying foll. 148^a-154^b. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شیخ محی الدین سید عبد القادر
جیلانی قدس الله سره العزیز *

In the colophon (fol. 147^b) dated Duḥijjah, A. H. 991 the work is wrongly ascribed to the saint Abd-ul-Qādir Jilānī —

نَمُ الْكَلَامُ الْمَسْتُطُ الْمَسْمُومُ دَائِدُ الْمَلِكِ الْمُسْتَبِيمِ مَعْنَى الْكَلَمِ عَدَدُ الْقَادِرِ
 مَعْنَى الْمَلِكِ عَدَدُ نَبْدُ الْعَدَدِ الْاضْعِيفِ ... خَوَاجَه خَضِر حَاطِطِ شَيْخِ
 عِبْرَتِ الْعُسُورِ عَنْ شَمَرِ ذِي الْحِجَّةِ يَوْمَ الْفَلَاحِ ... سَنَةِ اَحَدَى وَتِسْعِينَ
 ر ... عَمَلَةٌ *

Written in ordinary Nasta'liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

fol. 117 : lines 15 : size $8 \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

كَلِمَاتُ الصَّادِقِينَ

KALIMÂT-US-ŞÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author: Muḥammad Şâdiq Hamadânى محمد صادق همداڼى.

The MS. defective at the beginning, opens abruptly thus —

گواندسب بر داد گيتي فو

سيانى شب روشنائى روز

In the preface the author calls himself محمد صادق همداڼى Muḥammad Şâdiq Hamadân. He seems to be identical with the author of the *Ṭabaqat-i-Şah Jahanî* (Rieu, m., p. 1099), which in the *Tarikh-i-Muḥammad* is ascribed to Maulāna Şâdiq Kashmîrî (Rieu, m., p. 1096^o). It seems therefore probable that the author's ancestors originally belonged to Hamadân, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahangîr in the author's *Ṭabaqat-i-Şah Jahanî* (Rieu's copy, fol. 304^v), there is mention of his brother, Mulla Muḥammad Yûsuf Kashmîrî Hamadân. Again, on fol. 92^v of the present work, he tells us that his maternal grand-father Hâjî Muḥammad Hamadân, came to Multân, and finally settled in Dihli, where he died.

on the 19th of Šafar. A.H. 1006=A.D. 1597. According to Rieu, p. 1009 the author was born about A.H. 1000=A.D. 1591, and spent his life in Dihli. In the present work, he frequently refers to the celebrated saint and writer, Shaykh ‘Abd-ul-Ḥaqq of Dihli, always designating him as حضرت معذومى (Master). His spiritual guide appears to have been Khwājah Muḥammad Bāqī un-Naqqshbandī, خواجه محمد الباقي النقشبندى الموصى, to whom he devotes a long notice (vol. 93^a-112^a), and who, according to the author's statement on vol. 93^a, died on Monday, 25 Jumādā II. A.H. 1012=A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahângîr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the *Ma'âsir-i-Jahângîrî*

We further learn that the author left another work, entitled *مكتبة الصادق*. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rujab, A.H. 1023 = A.D. 1614. The date of Muḥammad Ṣādiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the *Tabaqât-i-Shāh Jahānī*.

In the preface, the author enumerates the following works as those on which he based the present composition فوائد الاخبار، الخوارزمي، سمر العارفين، سمر الاوليا، النواد، طبقات النعمى. Other authorities quoted in course of the narrative are فؤاد السالكين، دليل العارفين، تاريخ فيروزي ورسائل، انفتاح

The notices, 125 in number, begin with *خواجہ قطب الدین مخدوم* and end with *مصلح ممداد*.

Contents:—

Muqaddimah.—Pre-eminence of Dihli, fol. 3^a.

Accounts follow of:—

1. Khwājah Qutb-ud-Dīn Bakhtiyār Ū-shī, a disciple and *Khalīfah* of Khwājah Muḥīn-ud-Dīn Ḥasan Sijzi. He died on 14th Rabi' I, A. H. 633 = A. D. 1235; fol. 4^a.

2. Khwājah Tatmājī, son of Khwājah Quṭb-ud-Dīn, buried by the side of his father's tomb: fol 9^a.

3. Sayyid Nūr-ud-Dīn Aḥmad Muḥarrak Gaznawī, *Khaliḥ* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh ‘Abd-ul-Wahid bin Shaykh Shihāb-ud-Dīn Aḥmad Gaznawī. His tomb is to the east of the Haud-i-Shamsi; fol. 103.

4. Shavkh Humid ud-Din Dihlawi: fol. 10^b.

5. Qāḍī Ḥamūd-ud-Dīn Naḡūrī, *Khalīlah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and according to some, a disciple of Shaykh

Shams-ud-Din Samargandi. He is the author of شواہع شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwājah Qutb-ud-Din: fol. 10^a.

6. Shaykh Nāṣih-ud-Din, son of Qāḍi Ḥamid-ud-Din: fol. 14^a.

7 and 8. Qāḍi Saḍ and Qāḍi Ḥmad, followers of Khwājah Qutb-ud-Din by whose side they lie buried: fol. 14^a.

9. Shaykh Murizz-ud-Din Dihlawi, a disciple of Qutb-ud-Din, and buried by his side: fol. 14^a.

10. Shaykh Wajih-ud-Din, a contemporary of Qutb-ud-Din: fol. 14^a.

11. Shaykh Nizām-ud-Din Abu'l Muwayyid, probably buried by the side of his mother Sārah's tomb: fol. 15^a.

12. Shaykh Burhān-ud-Din Maḥmūd Abu'l Khayr, son of Abu'l Khayr Asad ul-Balkhī. He received spiritual instruction from Burhān-ud-Din Marḡmām. His pupil was Manlāna Kamāl ud-Din. His tomb is to the east of Hauḍ-i-Shamsi, and is known as مقبره شمس: fol. 15^a.

13. Shaykh Turk Bayahāni, a disciple of Shaykh Shihāb-ud-Din Suhrawardi. He died in the reign of Murizz-ud-Din Bahrām Shāh and his tomb is on the skirts of the fort of Finūzābād: fol. 16^a.

14. Shaykh Nūr-ud-Din Dillawī, a contemporary of Sultān Nasir-ud-Din, son of Sultān Shams-ud-Din Itamish. He is the author of جامع الحکایات. His tomb cannot be traced: fol. 16^b.

15. Muḥm-ud-Din Ḥimāni. He wrote commentaries on مصباح, کفر, and حسانعی: was a master of learning in Muḥammad Tuḡlaq's time: Manlāna Shams-ud-Din Yahyā was his pupil: fol. 17^a.

16. Khwājah Muḥammad Mūmah-dūz, a disciple of Qāḍi Ḥamid-ud-Din. His tomb is by the side of Hadrat Khwājah's: fol. 17^a.

17. Shaykh Badr-ud-Din Ġaznawī, a *Khalīfah* of Qutb-ud-Din Bakhtyār Uḡla. He died at the age of a hundred, in the reign of Sultān 'Ala-ud-Din, and lies buried by the side of Qutb-ud-Auliyyā: fol. 19^a.

18. Khwājah Bust: his tomb is to the north of Khwājah's on a higher level: fol. 19^a.

19. Bābā Hāji (?) Rūzbahī: his tomb is near the old Namazgāh: fol. 19^b.

20. Shaykh Imām-ud-Din Abdāl, the sister's son of Ḍiyā-ud-Din Mard-i-Gayb: he received the robe of *Khalīfat* from Shaykh Bādr-ud-Din Ġaznawī: died, A.H. 770 = A.D. 1368: fol. 20^a.

21. Shaykh Rāji, *Khalīfah* of Badi-ud-Din Shāh Madār (fol.

20^a) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. *Shaykh* Shams al-Jalāl; fol. 21^b.

23. *Shaykh* Shihāb-ud-Dīn. *Khalifah* of *Shaykh* Imām-ud-Dīn Abdāl; fol. 22^a.

24. *Shaykh* Imād-ud-Dīn Dihlawī, a disciple of *Shaykh* Imām-ud-Dīn Abdāl; he received the robe of *Khalīfat* from *Shaykh* Shihāb-ud-Dīn Āshiq; *Shaykh* Tāj-ud-Dīn Imām was his favourite disciple, fol. 22^a.

25. *Shaykh* Nizām-ul-Haqq wad-Dīn, originally named Muḥammad bin Aḥmad bin Āli; died on Wednesday, 18th Rabī' II, A.H. 725 = A.D. 1324; fol. 22^a.

26. *Shaykh* Najīb-ud-Dīn Mutāwakkil, brother and *Khalifah* of Farid Ganj Shakar (died in the time of Mu'izz-ud-Dīn Kayqubād, grandson of Sultān Ghiyāṣ-ud-Dīn Balban); fol. 28^b.

27. *Shaykh* Ṣadr-ud-Dīn Darwish; *Shaykh* Ṣalāḥ-ud-Dīn was his disciple and *Khalifah*; fol. 30^a.

28. *Shaykh* Nūr-ud-Dīn Parrān a disciple of *Shaykh* Dāniyāl; fol. 31^a.

29. *Shaykh* Diyā-ud-Dīn Rūmī, a disciple and *Khalifah* of *Shaykh* Shihāb-ud-Dīn Suhrawardī; died in the reign of Sultān Qutb-ud-Dīn; fol. 31^b.

30. Sayyidī Maulah, who lived in the time of Sultān Balban; fol. 32^b.

31. *Shaykh* Abū Bakr Ṭūsī, who lived in the time of Sultān Jalāl-ud-Dīn; fol. 33^b.

32. *Shaykh* Farid-ud-Dīn Nāgūrī, the grandson of Ḥamid-ud-Dīn Nāgūrī; collected the discourses of Ḥamid-ud-Dīn, which he entitled "سرورِ صدور"; came to Dihli during the reign of Sultān Muḥammad Tuḡlaq; left seven sons; fol. 34^a.

33. *Shaykh* Naṣir-ud-Dīn Maḥmūd, a *Khalifah* of *Shaykh* Nizām-ud-Dīn Auliya; died, 18th Ramaḍān, A.H. 757 = A.D. 1356, during the reign of Firūz Shah; fol. 34^b.

34. Fakhr-ud-Dīn Marwazī, a disciple of *Shaykh* Nizām-ud-Dīn Auliya, died in the reign of Sultān Ghiyāṣ-ud-Dīn Tuḡlaq; fol. 39^a.

35. Ala-ud-Dīn Nili, a disciple and *Khalifah* of *Shaykh* Nizām-ud-Dīn Auliya; fol. 40^a.

36. Khwājah Taqī-ud-Dīn, a disciple, *Khalifah* and sister's son of Nizām-ud-Dīn Auliya; fol. 39^b.

37. Khwājah Hārūn, surnamed Rafī-ud-Dīn, eldest brother of Khwājah Taqī; fol. 41^a.

38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gaznīn : was a disciple and companion of Shaykh Farīd Ganj Shakar : fol. 40^b.

39. Qādi Muḥyi-ud-Dīn Kāshānī (on the margin), a disciple of Nizām-ud-Dīn Auliya, during whose life-time he died : fol. 42^a.

40. Sayyid Shams-ud-Dīn Khāmūshī, eldest son of Sayyid Muḥammad Kirmānī : died, A.H. 732 = A.D. 1331, during the reign of Sultān Muḥammad Tuḡlaq : fol. 42^b.

41. Sayyid Ahmad Kirmānī, another son of Sayyid Muḥammad Kirmānī : died on Thursday, 1st of Sharbān, A.H. 752 = A.D. 1351 : fol. 43^a.

42. Khwājah 'Azīz-ud-Dīn, disciple of Nizām-ud-Dīn Auliya : fol. 43^a.

43. Khwājah Qādi, son of Shaykh Yaqūb : fol. 43^b.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Faṭimah, the third daughter of Shaykh-ul-Islām Farīd-ul-Auliya, who was married to Badr-ud-Dīn Ishāq : Mūsā left the work نور المعجّات : fol. 44^b.

46. Khwājah 'Azīz-ud-Dīn Sūti, the son of Bibī Masturān, the wife of Farīd-ul-Auliya : was a pupil of Qādi Muḥyi-ud-Dīn Kāshānī, an excellent calligrapher : composed سبحه لا يور في كونه in praise of Nizām-ud-Dīn Auliya : fol. 44^b.

47. Khwājah Abū Bakr Shubhī, an intimate friend of Sultān-ul-Auliya : fol. 45^a.

48. Jamāl-ud-Dīn Dihlawī, a disciple of Farīd-ul-Auliya Ganj Shakar : revised the works of Divā-ud-Dīn Barām : Sultān Muḥammad Tuḡlaq gave him the title of نور الملكى : his sons Khwājah Ahmad and Khwājah Nizām-ud-Dīn were distinguished : fol. 45^b.

49. Maulānā Fasiḥ-ud-Dīn, a disciple of Sultān-ul-Mashā'ikh : fol. 45^b.

50. Maulānā Shihāb-ud-Dīn Inam, the Imam of Nizām-ud-Dīn Auliya : the poet Khusrāu had great regard for him : fol. 45^b.

51. Shaykh Rukn-ud-Dīn Dihlawī, son of Shaykh Shihāb-ud-Dīn Imām : was a leading *Khawātah* of Nizām-ud-Dīn Auliya : Mas'udbak was one of his disciples : fol. 46^a.

52. Shaykh Kabīr Auliya, a favourite slave of Sultān Muḥammad Tuḡlaq : his original name was Malik Qubūl : he died during the reign of Sultān Muḥammad : fol. 46^a.

53. Khwājah Muayyid-ud-Dīn Anṣārī, a disciple of Nizām-ul-Auliya, left a son named Nūr-ud-Dīn Muḥammad : fol. 46^b.

54. Shaykh Haydar, a friend of the Sultan-ul-Mashā'ikh : fol. 43.

55. Shaykh Abū Bakr Muṣallā Bardār, a disciple and Muṣallā-keeper of Nizām-ul-Auliya : fol. 46ⁿ.

56. Khawājah 'Azīz-ud-Dīn, the son of Abū Bakr : fol. 47^a.

57. Maulānā Shams-ud-Dīn Yahyā, a favourite *Khalīfah* of Shaykh Nizām-ud-Dīn Auliya and a distinguished scholar of his age : he left several learned pupils, one of them the celebrated Shaykh Naṣīr-ud-Dīn Miḥmūd : he left a commentary on the *مشارق المعرف*, and wrote several treatises on Sūfism, one of which is called *سموه المعرف* : died in the reign of Sultān Muḥammad Tuḡlaq : fol. 49ⁿ.

58. Maulānā Wajih-ud-Dīn Pābuli, a disciple and friend of Nizām-ud-Dīn Auliya : was held in high estimation by the 'Ulamā of his time : fol. 49ⁿ.

59. Amir Khusrāu Dihlawī, a favourite disciple and *Khalīfah* of Nizām-ud-Dīn Auliya : died on Wednesday, 9th Du'lqa'd A.H. 725 = A.D. 1324 : fol. 50.

60. Khawājah Shams-ud-Dīn, the sister's son of Amir Khusrāu, and a most obedient follower of Nizām-ud-Dīn Auliya : fol. 53ⁿ.

61. Khawājah Dīya-ud-Dīn Barani, a favourite of Nizām-ud-Dīn Auliya, was a constant associate of Amir Khusrāu and Amir Hasan, he spent his last days in composing books, such as *معانی سادات* and *تاریخ فرور نامی*, etc. : fol. 53ⁿ.

62. Maulānā Dīya-ud-Dīn Shāmī, a contemporary of Sultan-ul-Mashā'ikh, he left a work entitled *نصائح الاحصان* : fol. 54ⁿ.

63. Khawājah Muayyid-ud-Dīn, a prince, was Governor of *کرو* in the time of Sultān 'Ala-ud-Dīn : he subsequently became a disciple of Nizām-ud-Dīn Auliya : in his old age he was seen by the author of the *Siyar-ul-Auliya* : fol. 55ⁿ.

64. Shaykh Nizām-ud-Dīn Shurazi, an esteemed friend of Nizām-ud-Dīn Auliya, the author of the *Siyar-ul-Auliya* saw him after the death of Nizām-ud-Dīn Auliya : fol. 55ⁿ.

65. Shaykh 'Uṣmān Sayyāh, a disciple of Shaykh Rukn-ud-Dīn Abū'l Fath, who was the *Khalīfah* of his grandfather Shaykh al-Islām Bahā' ud-Dīn Dākartīya, he attended the *maṭlis* of Shaykh N. sir-ud-Dīn, fol. 55.

66. Shaykh Shihab-ud-Dīn Haqqī, a disciple and *Khalīfah* of his father, Fakhr-ud-Dīn Zāhid : fol. 56ⁿ.

67. Shaykh Sadr-ud-Dīn Hakīm, an esteemed *Khalīfah* and

companion of Shaykh Naṣir-ud-Din Mahmūd, as well as a favourite of Shaykh Nizām-ud-Din: fol. 57^a.

68. Shaykh Fakhr-ud-Din Ṣāmi, son and successor of Shaykh Shihāb-ud-Din Haqqūi: fol. 58.

69. Sayyid Yūṣuf ul-Husayn, son of Sayyid Jamāl, was a teacher in the Madrasah of Sultān Firūz: he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulāna Jalāl-ud-Din Rūmi and was a pupil of Maulāna ğutb-ud-Din Rāzi, the commentator of شمسه and عطاء, among his works is the موسمى, a commentary on the الملك, he also wrote a commentary on مكار, entitled نورحه الاثر: fol. 59^a.

70. Qāḍi Abd-ul-Muqtadir Sharhi, son of Qāḍi Rukn-ud-Din: was a *Khalifah* of Shaykh Naṣir-ud-Din Mahmūd: his pupil was Qāḍi Shihāb-ud-Din: he died, 26th Muḥarram, A.H. 791 = A.D. 1388: fol. 59^b.

71. Shaykh Zayn-ud-Din a disciple, *Khalifah* and sister's son of Shaykh Naṣir-ud-Din Mahmūd, fol. 60^a.

72. Mas'ūdbak, disciple of Shaykh Rukn-ud-Din bin Shaykh Shihāb-ud-Din Inām: he was a relative of Sultān Firūz, and his original name was Shirkhān, he wrote تتميدت (introduction) on the model of تميدت تميدت: left a *Diwān* and a work, entitled تميدت تميدت: fol. 60^b.

73. Shaykh Badr-ud-Din Samarqandi, a disciple and *Khalifah* of Shaykh Sayf-ud-Din Bakhauzi: he died in the time of Sultān ul-Mashāikh: fol. 61^a.

74. Shaykh Rukn-ud-Din Firdausi, the *Por* of Shaykh Najib-ud-Din Firdausi, and disciple of Badr-ud-Din Samarqandi: fol. 61^b.

75. Shaykh Najib-ud-Din Firdausi, disciple of the aforesaid Shaykh Rukn-ud-Din: one of his disciples was Sharaf Yahya, fol. 62^a.

76. Shaykh Hasan Tahir, a disciple and *Khalifah* of Rājā Hāmid Shah, who was a disciple of Shaykh Husam-ud-Din Manik-puri: he was born in Bihār, whence his father had come from Multān: went to Dihli from Jampur during the time of Sultan Sikander Lodhi, and died, 24th Rabi' I A.H. 909 = A.D. 1503; he left a work entitled معص, fol. 62^b.

77. Maulana Sama-ud-Din, son of Fakhr-ud-Din, was born in Multān A.H. 808 = A.D. 1405; received the robe of *Khalifah* from Shaykh Kabir-ud-Din Ismā'il, the grand-son of Makhdūm Jahanīyan, lost his eye-sight in his old age, wrote a commentary on the معص and also composed the work, معص, الاسرار, Shaykh Jamāl, a

scholar and poet, was his disciple: he died, 17th Jumādā II, A.H. 907 = A.D. 1501: fol. 64^a.

78. Shāh ‘Abd Ullah Quray-shī, a follower of Shaykh-ul-Islām Bahā-ud-Dīn Dakariyyā; married his daughter to Sultān Balīlūl Lodī; Shaykh Hājī ‘Abd-ul-Wahhāb Bukhārī was his disciple, fol. 65^a.

79. Shaykh Hājī ‘Abd-ul-Wahhāb Bukhārī, a disciple of Shāh ‘Abd Ullah, and a descendant of Sayyid Jalāl Bukhārī; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525 in the beginning of the reign of Zahir-ud-Dīn Bābur; he wrote a commentary on the Qurān: fol. 65^b.

80. Shāh Abul Gayṣ Bukhārī, son of Shaykh Hājī ‘Abd-ul-Wahhāb; he died in the reign of Sultān Balīlūl Lodī: fol. 67^a.

81. Shāh Jalāl Shirāzi, a disciple of Shaykh Muhammad Nūr Bakḥsh; came to Dihli during the reign of Sultān Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humāyūn, fol. 68.

82. Shaykh Sulaymān Mandūi, son of عبدی ‘Aḥḥān; was born in Dihli, he traced his descent from Ibrāhīm Adham; his sons were Shaykh Dā’ūl, Shaykh Maḥmūd and Shaykh Kamāl; Mirzā Sulaymān visited him in A.H. 936 = A.D. 1529; he went to Mandū at the time of Timur’s invasion of Dihli; he died after a long life of one hundred and fifty, or more years: fol. 69^b.

83. Shaykh Muhammad Mashā’ikh, son of Hājī ‘Abd-ul-Wahhāb, daughter’s son of Shaykh Ṣadr-ud-Dīn, and younger brother of Shāh Abul Gayṣ; he accompanied Humāyūn in the campaign of Gujarāt; the date of his death, A.H. 942 = A.D. is expressed by the chronogram سنة مائة واربعة و عشرين; he was succeeded by his son Shaykh ‘Abd-ul-Karīm who was succeeded by Shaykh Muhammad Shāhid, who was succeeded by Shaykh ‘Abd-ul-Wahhāb, who was succeeded by Shaykh Muhammad Yūsuf, who was still living at the time of the composition of the present work: fol. 71^a.

84. Shāh Muzammil, received the *Khidāyat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salim Sikrī; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khān, son of Shīr Khān, fol. 71^b.

85. Shāh Mudāṣṣir, the fourth son of Hājī ‘Abd-ul-Wahhāb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son, ‘Abd-ul-Gaffār, who was succeeded by his son Sayyid Aḥmad, who was succeeded by Shaykh Salim. Shaykh Mudāṣṣir left another son called Shaykh Nizām, who died before ‘Abd-ul-Gaffār, leaving three sons: fol. 72^a.

86. Shaykh Rukn-ud-Din son of Abū-Ullah Qurayshī; fol. 73.
87. Shaykh Abū'l-Fath Qurayshī, son of Shaykh Rukn-ud-Din; fol. 73^a.
88. Shaykh Addhan Dihlawī, a disciple of Mawlānā Samā-ud-Din; was the maternal grandfather of Abū-ul-Haqq Dihlawī; he died, A.H. 934 = A.D. 1527; fol. 73^b.
89. Shaykh Yūsuf Qattāl, a disciple of Qaṣī Jalal-ud-Din Lāhaurī, died, A.H. 933 = A.D. 1526, in the reign of Zahir-ud-Din Bābur; fol. 73^c.
90. Shaykh Abū-Ullah Dihlawī, the eldest son of Shaykh Yūsuf Qattāl, died A.H. 980 = A.D. 1572; fol. 74^a.
91. Shaykh Jamāl, performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rūm, Bagdad, and visited Nizam-ud-Din Muḥmūd at Shirāz and Mawlānā Abū-ur-Raḥmān Jamī at Harī; was an eminent poet of India, and received due recognition at the hands of Bābur and Humayūn; died A.H. 942 = A.D. 1535; fol. 74^b.
92. Sayyid Husayn Pār Munawwar, came from Mashhad to Dihli during the reign of Sikandar Lohī; fol. 75^a.
93. Shaykh Tāj-ud-Din Muḥammad Dihlawī, son of Shaykh Abd-us-Samad and a descendant of Farīd-ud-Dīn Awliyā Ganj Shikar; died towards the end of the eighth century A.H.; fol. 75^b.
94. Shaykh Alauḍ-Din Ajullahī, a disciple of his grandfather Shaykh Tāj-ud-Din bin Shaykh Abd-us-Samad bin Shaykh Munawwar, his father's name was Nūr-ud-Din, was born A.H. 872 = A.D. 1467, and died 14th Rabi' II, A.H. 948 = A.D. 1541 during the reign of Shir Khān Afẓar, in his time he was called Fauḍ-i-Samī; fol. 75^c.
95. Imam Shir Khān¹ originally named Fauḍ, the son of Hasan, a servant of a noble of the Lohi Kings; came to Bihar during the reign of Sultān Ibrāhīm Lohī, assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.
96. Shaykh Hasan Khayālī, eldest son and disciple of Shaykh Hasan Tahmī, died A.H. 944 = A.D. 1537; composed poems and also left some discourses کتب; fol. 76^b.
- 97 and 98. Sayyid Shams-ud-Din and Sayyid Abū Ṭalīb, two friends, who led an honourable life from the time of Sultān Ibrāhīm bin Sikandar Shīhī to that of Islam Khān bin Shir Khān;

¹ Note. Shir Khān hardly deserves mention in this work; but his name, like these of the saints noticed in the work, is written in rubric.

Islām Khān accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abū Tālib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b.

99. Shaykh Amān Pānīpūtī, a great Ṣūfī scholar. Shaykh Muḥammad Ḍashīq Sanbālī was his *Khalīfah*; fol. 79^a.

100. Sayyid Ibrāhīm Irājī, son of Mir Murīn and disciple of Shaykh Bahā-ud-Dīn Qādirī Shattārī; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nūr Sayyid Abd-ul-Awwāl, son of Ḍalā; according to Akhbār ul-Akhyār, certain of his ancestors, who belonged to Zayd-pūr, in Jaunpūr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Ahmadābād, and finally settled in Dihli; his works are *مض الباری*, a commentary on Ṣaḥīḥ Bukhārī; *رسالة فرائض عظام*; *رسالة بختی نعلیس*, *سیر النبی*; a gloss on the *منازل معانی*; *مدوحات ابن عربی*; an exhaustive gloss on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh Abd-ul-Aziz, youngest son of Shaykh Ḥasan Tāhīr Jaunpūrī, and brother of Shāh Khayālī; was a *Khalīfah* of Miẓān Qāḍī Khān Yūsuf Nāṣih Zafarābādī; was born at Jaunpūr, A.H. 896 = A.D. 1490; died, 6th Jamādā II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, *ذُرِّ تاج*, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miẓān Shaykh Qutb-ul-Ālam was well known; among his compositions are *عننه* and *عزیزه*; fol. 82^a.

103. Shaykh Ishaq Multānī; died A.H. 989 = A.D. 1581; fol. 85^a.

103. Shaykh Ḥasan *بودله*; lived in the time of Salīm Khān, son of Shīr Khān; died, A.H. 967 = A.D. 1559, fol. 85^a.

104. Maulānā Muḥammad Majd; Sultān Muẓaffar Gujarātī became his di-sciple, and held him in high estimation; brought to Dihli by Humayūn, after the conquest of Gujarāt; died in the reign of Shīr Khān Sūr; fol. 86^a.

105. Shaykh Dakariyā, surnamed Bahā-ud-Dīn, a descendant of Ganj Shākar; died, A.H. 970 = A.D. 1562; fol. 86^a.

106. Shaykh Taj-ud-Dīn Dihlawī, son of Shaykh Bahā-ud Dīn Dakariyā; wrote a commentary on *نزهة الأرواح*; fol. 86^a.

107. Shaykh Yūsuf Dihlawī, a disciple of Shāh Abd-ur-Razzāq

Jhanjhanah, whose discourses he collected; died in the reign of Akbar: fol. 86^b.

108. Shaykh Jāmi Dihlawī, eldest son of Shāh Muḥammad Khayān, and disciple of ʿAbd-ur-Razzāq; died at the end of A.H. 1024 = A.D. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86.

109. Shaykh Husayn Naqshī, died, 14th Jumāda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh ʿAlī Ahmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ul-Dīn, father of the celebrated saint, Shaykh Abd-ul-Haqq Dihlawī, was born, A.H. 920 = A.D. 1514, and died, A.H. 990 = A.D. 1582; his son, Shaykh ʿAbd-ul-Haqq, left about one hundred works; fol. 87^a.

111. Shaykh Rizq Ullah Dihlawī, brother of Shaykh Sayf-ud-Dīn, and uncle of ʿAbd-ul-Haqq; died, A.H. 979 = A.D. 1571; wrote an account of Sultān Sikanār Lohī, and of the dynasty down to his own time; fol. 92^a.

112. Maulanā Ismāʿīl Arab, a disciple of Khwājah ʿAbd-ush-Shahīd; was an eminent scholar, most of the students of the Madrasah of Dihli being his pupils; fol. 93^a.

113. Shaykh Bahādūr Dihlawī; spent most of his time in reading the Qurʾān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc.; fol. 93^a.

114. Shaykh Ḥājī Muḥammad; belonged to the Qādiri order, died, 1st Ramaḍān, A.H. 1007 = A.D. 1598; fol. 94^a.

115. Shaykh ʿAbd-ul-Ganī Bayābānī; was a *Khalīlah* of Shaykh Abd-ul-Azīz; died, 9th Jumāda II, A.H. 1017 = A.D. 1608; fol. 94.

116. Shaykh Abd-ul-Wāhid Ajūdhamī; died, A.H. 1019 = A.D. 1610; fol. 95^a.

117. Shaykh Wāḥ Muḥammad Dihlawī, a disciple of Shaykh ʿAbd-ul-Azīz; fol. 95^a.

118. Sayyid Muḥammad Muḥtasib Dihlawī, a contemporary of the author; fol. 96^a.

119. Maulanā Ḥājī Muḥammad Hamadānī, the maternal grandfather of the author, came to Muṭtīn from Hamadān with Nur Sayyid ʿAlī, and settled in Dihli, died, Thursday, 19th Ṣafar, A.H. 1006 = A.D. 1597; fol. 96^a.

120. Khwājah Muḥammad ul-Baqī ul-Naqshbandī ul-Uwayṣī, the author's spiritual guide; died Monday, 25th Rabī II, A.H. 1012 = A.D. 1603; wrote a commentary on some *surahs* of the Qurʾān, and also left a Maṣnawī, fol. 97^a.

121. Miyân Shaykh Tāj : belonged to Sanbhal : was a disciple of the author's *Pir* : fol. 116^a.

122. Khwājah Husām-ud-Dīn Aḥmad, a *Khalīfah* and companion of the author's *Pir* : was very kindly disposed towards the author : fol. 116^b.

123. Shaykh Aḥmad Sirhindi Fārūqī, another *Khalīfah* and companion of the author's *Pir* : fol. 112^a.

124. Shaykh Ilāḥdād, another *Khalīfah* of the author's *Pir* : fol. 116^b.

The work ends with a poem that the author wrote in praise of his *Pir*, Khwājah Muḥammad Bāqī.

Written in ordinary Nasta'liq, at the request of Sayyid Gulām 'Alī, son of Sayyid Sa'd-ud-Dīn bin Sayyid Muḥammad Ṣādiq bin Sayyid Muḥammad Ṣādiq Manawī, son of Sayyid 'Abd-ul-Wāḥid of Shīhābād, Shāh Jahānābād.

Not dated : apparently 18th century.

No. 672.

fol. 303 : lines 17 : size $10 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$

زبدة المقامات

ZUBDAT-UL-MAQĀMĀT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandī order, Shaykh Aḥmad Fārūqī Sirhindi, and of his spiritual guide, Khwājah Muḥammad Bāqī Billah.

Beginning:—

أحمد الله البديع البديع والبدوي السرمدي النجم *

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawī order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandī order. He chanced to come to India, where he made the acquaintance of Amir Muhammad Nurmān at Burhānpūr. In A. H. 1031 = A. D. 1621, he secured an interview with the great saint, Aḥmad Fārūqī Sirhindi, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Ahmad Fārūqī's children, and that he had not proceeded far with the work, when the saint "renounced this world," i.e., died.

The author chose two titles for the work; viz., Barākāt-ul-Ahmadīyat-il-Bāqiyah برکات احمد باقی and Zubdat-ul-Maqqāmāt زبدات مقامات. The latter, if the word م is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4^b), he observes that, after the completion of the work, he will give an account of the later Shaykhs of the order (Naqshbandi).

The work is divided into two *Maqsads*, each subdivided into several *Fasls*.

Maqsad I. Account of Ahmad Sirhindī's spiritual guide, Khwājah Muḥammad Bāqī Billah, who was born in Kābul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram مهر مهر مهر, fol. 25^a), A.H. 1012 = A.D. 1603:—in four *Fasls*: fol. 4^a.

Maqsad II. Children and *Khalīfahs* of Khwājah Muḥammad Bāqī Billah: fol. 46^a, as follows:—

Children. Khwājah 'Ubayd Ullah, fol. 46^a; Khwājah Muḥammad 'Abd Ullah: *ib.*

Khalīfahs: Spaces for headings, which were to indicate the names of the *Khalīfahs*, are left blank in many places, and the section ends with an account of Shaykh Haidīd, fol. 51^b.

Maqsad III, in eleven *Fasls*, as follows:—

1. Account of Shihāb-ud-Dīn 'Alī, entitled Farrukh Shāh Fārūqī ul-Kābulī, Ahmad Sirhindī's ancestor in the 15th degree: fol. 65^a.

Imām Rafr-ud-Dīn, Sirhindī's ancestor in the sixth degree: fol. 65^a.

Shaykh 'Abd-ul-Abad, Sirhindī's father: fol. 67^a.

Shaykh 'Abd-ul-Quddūs, a son of Shaykh Saḥī-ud-Dīn: fol. 70^a.

Shaykh Rukn-ud-Dīn, the second son and the first *Khalīfah* of 'Abd ul-Quddūs: fol. 73^a.

Shaykh Jalāl Thānisar, a *Khalīfah* of 'Abd ul-Quddūs: fol. 74^a.

2. Birth and early life of Ahmad Sirhindī: fol. 90^b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindī's interview with Khwājah Bāqī Billah, from whom he received spiritual instruction: fol. 98^a.

4. Sirhindī's writings and letters, addressed to his *Pir* (Baqī Billah): fol. 115^a.

5. Special gifts which he received from God: fol. 125^a.

6. His daily prayers and devotion : fol. 138^a.
7. His insight into divine matters or mysteries ; fol. 152^a.
8. Manifestation of his supernatural powers : fol. 178^a.
9. His death : fol. 200^a. He died on Tuesday, 20 Šafar, A. H. 1034 = A.D. 1624, at the age of sixty-three.

10. His children :—

Khwājah Muḥammad Šādiq, the eldest son ; fol. 213^a;

Khwājah Muḥammad Sa'īd, the second son ; fol. 219^a;

Khwājah Muḥammad Ma'sūm, the third son ; fol. 231^a.

11. His *Khālīfahs* and spiritual friends :—

Mir Muḥammad Nurmān : fol. 249^a;

Shaykh Muḥammad Tāhir Lihaurī, fol. 259^b;

Aḥmad bin 'Abd-ul-Aḥad Fārūqī : fol. 261^a.

Space for the insertion of the next *Khālīfah's* name is left blank on fol. 265^b.

Shaykh Badī-ud-Dīn Sahāranpurī, fol. 267^a;

Shaykh Nūr Muḥammad ; fol. 269^a. Another blank space for a heading

Shaykh Ḥamid of Bungālūh, who studied at Lāhaur : fol. 270^a.

Shaykh Muzammil : fol. 277^a.

Shaykh Tāhir Badakhshī : fol. 279^a.

Mawlānā Yūsuf Sumarqandī : fol. 281^a;

Mawlānā Šālīh Kulābi : fol. 283^a.

Mawlānā Muḥammad Šidīq, of Kīshūm, in Badakhshān ; fol. 284^a. Spaces for the insertion of the names of the next twelve *Khālīfahs* are left blank.

The work ends with some panegyrical *Rubā'īs*, addressed to Aḥmad Sirhindī and his *Pir*, Bāqī Billah.

Written in ordinary Nasta'liq on blue and creamy papers, with the headings in red.

Not dated, apparently the latter half of the 18th century.

No. 673.

fol. 207 ; lines 15 ; size 9 × 5½ ; 6 × 3½.

سفينۃ الاوليا

SAFĪNAT-UL AULIYĀ.

A very valuable copy of the famous work, *Safīnat-ul-Auliya*, containing biographical notices of holy men and eminent *Shaykhs* from the beginning of Islam to the author's time.

Author : Muḥammad Dārā Shikūh Hanafi Qādiri محمد دارا شکوه حنفی قادری

Beginning :—

الحمد لله رب العالمين ... انما بعد انكساره 'حوال' و معجزات
سيد اقام الخ *

The author of this work was the eldest son of Shāh Jahān, the ill-starred Dārā Shikūh, who was put to death by his brother, Aurangzib, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadān, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, i., p. 356; Stewart's Cat., p. 25; Bibliotheca Sprenger No. 367; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumier, p. 140 etc. The work was lithographed in Lucknow, A.D. 1872.

This MS. revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا کتاب سفینه التواریخ حرره محمد دارا شکوه حنفی قادری ۱۰۵۰ هـ

The above is followed by another note written by the author in two places :— فتنه محمد دارا شکوه, i.e., "collated by Dārā Shikūh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sulṭān ul Gāzi Aḥmad Shāh Durān at Lahore.

فد وهدی هد الکتاب السلطان الغازی احمد شاه درانی فی ۱۱۷۶ هـ *

The transfer must then have taken place immediately after Aḥmad Shāh Durrānī's advance against the Marathas, and their defeat at Pānīpat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

fol. 90; lines 21; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dārā Shikūh's Safinat-ul Auliya, written in Nīm Shikastah within gold-ruled borders.

Foll. 2-8 and 89-89 are written diagonally across the page.

Dated Saturday, 26 Shābān, the 39th year of 'Ālamgīr's reign (A.H. 1108).

Scribe: محمد مسبقم جبل العامل المكي

A note on the title-page says that the MS. once belonged to Mirzā Muḥammad bin Muṭṭamad Khān.

No. 675.

fol. 159; lines 15; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سكينة الاوليا

SAKÎNAT-UL-AULIYÂ.

Biographies of the Indian saint, Mir Muḥammad, commonly called Miyân Mir or Miyânjîw, and his disciples.

Author: Muḥammad Dārā Shikūh محمد دارا شیکو (see No. 673).

Beginning:—

سبحان الذي هو الاول والاخر والظاهر والباطن *

After dwelling at some length on the virtues and excellencies of the Sūfis, the author tells us in the preface that on the night of the 10th Duḥijjah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qâdirî Silsilah from the 'great master.' He evidently means his spiritual guide, Muḥammad Shāh Lisân Ullah (a disciple of Miyânjîw), a detailed account of whose life is given on

fol. 97^a. We learn from it that the real name of the saint was Shāh Muḥammad; that Miānjiw used to call him Muḥammad Shāh; that his friends and followers addressed him as Ākhwand (a preacher or tutor), and that his title was Lisān Ullah. From a note at the end of the copy we learn that Muḥammad Shāh Lisān Ullah died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miānjiw.

The date of composition of the work, given on fol. 5^v, as A.H. 1042 = A.D. 1632 seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10^b) the author refers to his previous work *Safinat-ul-Awliyā*, which he completed in A.H. 1049 = A.D. 1639.

Contents:—

Superiority of the Qādiri Sil-silah (order) to others, fol. 8.

Life, sayings, works and miracles of Miānjiw, fol. 14^a.

Account of Miānjiw's sister, Bibi Jamāl Khātūn, fol. 83^a.

Notices on the disciples of Miānjiw, who had died before the time of composition of the present work, fol. 85^a.

Notices on those disciples of Miānjiw who were still living fol. 96^a.

Mir Muḥammad, better known as Miḡān Mir or Miḡānjiw, to the description of whose life the work is chiefly devoted, was born in Siwastān, Sind, A.H. 938 = A.D. 1531 (fol. 16^b). He was the son of Qāḍi Ṣajjīd-Tah ^{ساجد تاج} (Rieu i., p. 258^a, has Sa'im-datā) son of Qāḍi Qalandar Fārūqi (fol. 17^a).

He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shāh Jahān, and where he died in A.H. 1045 = A.D. 1635. Dīrā Shikūh erected a *qubbaḥ* over his tomb.

Written in Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

fol. 647; lines 17; size 11 × 6½; 8¼ × 4.

مرآة الاسرار

MIR'ĀT-UL-ASRĀR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Rahmān Chishtī bin 'Abd-ur-Rasūl bin Qāsim bin Shāh Budh 'Abbāsī-ul-'Alawī, عدد الرحمن چشتی بن عدد الرسول بن قاسم بن شاه بده عباسی العلوی.

Beginning:—

الحمد لله رب المشرق والمغرب فليمننا نولوا ثم وجه الله الغم

The author, who belonged to the Chishtī order, gives a detailed account of his family, fol. 583^a. It would appear that one of his ancestors, Shaykh Dā'ūd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudanli), Oude, during the time of Sultān 'Alā-ud-Dīn Khilji of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dā'ūd's grandson, Shaykh Ahmad 'Abd-ul-Haqq, who was a *Khalīfah* of Shaykh Jālal Pāmpati, and died, 15 Jumādā. A.H. 837 = A.D. 1433 (see fol. 596^a), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Hamid bin Shaykh Qutb-ud-Dīn, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamid's *Khalīfah*, succeeded to the authority (fol. 599^a).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Ṣūfis, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the *Taḍkirat-ul-Awliyā* of Farīd-ud-Dīn 'Aṭṭār, and in it, in the account of Bāyazīd Bustāmī, found what he wanted. It was then that he formed the project of the present work: but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sāfār Mas'ūd, entitled *Mir'āt-i-Mas'ūdi* (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gītā, entitled *Mir'āt-ul-Haqā'iq* (see Rieu, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^v, the work was to consist of a *Muqaddimah*, twenty-nine *Tabaqāt* and a *Khatimah*; but in the conclusion, fol. 646^v, he gives us to understand that, after writing the twenty-third *Tabaqah* down to the account of Shaykh Ahmad 'Abd-ul-Haqq, he found himself unable to go on with the work دست ناری نمود که دیگر طبقات و خاتمه نواند نوشت.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwājah Mu'in-ud-Din Chishti, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Tabaqah*, closing it with the account of Shaykh Husām-ud-Din Mānikpūri, who died, according to the concluding line on 15 Ramaḍān, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b) :—

جواهر التفسير و تفسیر حسینى و شرح مشکاة و بوغة الاحیاء و کشف
المعجوب و انیس الارواح و ذنب العارفين و فوليد السانين و راحب
القلوب و افضل القواد و فوليد القواد و سير الواليات و بحر المعاني و معدن
المعالي و شرح آداب المريدين و صفات العارفين و بكملة بكملة
نور الصمدانى و فتوحات مكي و فصوص الحکم و ترجمة عوارف و كلمات
الصدقين و مذاوف الواليات و مذاوف تصفيا و لطيف الشرنقى و تذكرة
الواليات و جامع علوم و خزانة جلالى و مرآة العارفين و نازمى يعقوبى كه آنرا
روضه الجندان گویند و روضة الريحین و کتاب عمدة الوثقى و جدول مجلس
شيعى علاء الدواة و فصل الخطب و شواهد المبدوة و لطائف و رشحات و روضة
الصفاء و حبيب السیر و روضة السعدا و سير العارفين و اخبار الاخيار و لطائف
موفيه و تاريخ ميروز شاهى تصنیف غياث دینى و نازمى عرآت سکندرى
و تاريخ نظامى و منتخب التواريخ و ملفوظ شيخ احمد کماو و ملفوظ شيخ
احمد الحق *

In each of the twenty three *Tabaqat* into which the biographical notices are arranged, the *Quth*, or recognized head of the Chishtis, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents:—

Preface: treating of Sūfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah, treating of the خرفه خلافت, or robe of spiritual succession, the four Pirs, viz., Hasan, Husayn, Khwājah Kamil Zivād, and Khwājah Hasan Basri, and the fourteen following *Khānwādahs*, with a description of their essential features, fol. 17^b.—

1. The Zaydis, so called from Khwājah 'Abd-ul-Wāhid bin ayd, a disciple and *Khalīfah* of Khwājah Ḥasan Baṣrī.
2. The 'Iyādis, called after Fudayl bin 'Iyād, *Khalīfah* of Khwājah 'Abd-ul Wāhid.
3. The Adhamis, after Ibrāhīm bin Adham, who received the robe of *Khilāfat* from Khidr (prophet), Fudayl 'Iyād and Muḥammad Bāqir.
4. The Hubayris, after Hubayrah Baṣrī, disciple and *Khalīfah* of Khwājah Ḥudayfah of Marāsh, who was a pupil of Ibrāhīm bin Adham.
5. The Chishtis, after Abū Ishāq Shāmī, who received the name of Chishtī from his spiritual guide, 'Ulū (Mamshād) Dinawari, pupil and *Khalīfah* of Ḥudayfah Marāshī. Abū Ishāq was sent to Chisht, where Abū Aḥmad Chishtī became his disciple. In his last days Abū Ishāq made over the robe of *Khilāfat* to Khwājah Abū Aḥmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishtī received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalīfahs* in India, viz. Khwājah Murm-ud-Din Chishtī, Khwājah Quṭb-ud-Din Chishtī, Khwājah Farid-ud-Din Chishtī, Khwājah Nizām-ud-Din Chishtī and Khwājah Naṣir-ud-Din Chishtī.
6. The 'Ajamis, after Ḥabīb 'Ajami, pupil and *Khalīfah* of Ḥasan Baṣrī.
7. The Taytūris, after Bāyazīd Bisṭāmī, called Tayfūr, who, according to the Laṭā'if-i-Ashratī, was a pupil of Ḥabīb 'Ajami.
8. The Karkhis, after Ma'rūf Karkhī, originally a Christian, but converted to Islām by Imām 'Ah Riqā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqa* from Dā'ūd Ṭā'i, pupil of Ḥabīb 'Ajami.
9. The Saqaṭis, after Sarī Saqaṭī, pupil and *Khalīfah* of Ma'rūf Karkhī.
10. The Junaydis, after Junayd Bagdādī, pupil and *Khalīfah* of Sarī Saqaṭī.
11. The Kāzarūms, after Abū Ishāq Kazarūm, pupil and *Khalīfah* of Abū 'Abd Ullah Khafif, who was a *Khalīfah* of Junayd Bagdādī's pupil, Muḥammad Ruwaym.
12. The Iṣṣis after Alā-ud-Din Ṭūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Din (here راجع الدجج, Abū Ḥafṣ, a follower both of the doctrines of 'Ulū Mamshād Dinawari and of Muḥammad Ruwaym through his two teachers Shaykh Muḥammad 'Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardis, after Diyā-ud-Din Abī Najīb Suhrawardī.

pupil and spiritual successor of *Shaykh* Wajih-ud-Din Abū Hafṣ, who was lineal successor in the fourth degree of Junayd Baḡdādī. Abū Najīb received the *Khirqah* from Aḥmad Gīzālī, lineal successor in the fifth degree of Junayd.

14. The Firdawsī, after Najm-ud-Dīn Kubrā Firdawsī, who received the *Khirqah* from Abū Najīb Suhrawardī, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانواده فرقه), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22 :—

1. The Qādirīs or the Gausīs, called after ‘Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Saīd Makhzūmī, who was lineal successor in the fourth degree of Junayd Baḡdādī.

2. The Yasawīs, after Aḥmad Yasawī, pupil and *Khalīfah* of Yūsuf Hamadānī, lineal successor in the sixth degree of Junayd Baḡdādī.

3. The Naqshbandīs, after Khwājah Bahā-ud-Dīn Naqshband, pupil and successor of Amīr Sayyid ‘Alī Kalāl, who received the *Khalīfat* from Abul Qāsim Gurgānī in the seventh degree. Abul Qāsim was third lineal successor of Junayd Baḡdādī.

4. The Nūrīs, after Abul Hasan Nūrī, who received the robe of *Khalīfat* from Saīr Saqatī.

5. The Khidrawīs, after Aḥmad bin Khidrawayh, pupil and *Khalīfah* of Ḥātim Asamm, fifth lineal successor of Ḥusayn bin ‘Alī.

6. The Shattārīs, called حشّار و شتمه, after *Shaykh* ‘Abd Ullah Shattār, the pupil and successor of Muḥammad ‘Ārif, seventh lineal successor of Bāyazīd Bisṭāmī. ‘Abd Ullah Shattār was the first *Shaykh* of this order to visit India.

7. The Ḥusaynī Bukhārīs, حسنه بخاره, who trace their line from Sayyid Jalāl Bukhārī back to Imām Ḥusayn and ‘Alī bin Abū Tālib.

8. The Zāhidīs, after Badr-ud-Dīn Zāhid, disciple and *Khalīfah* of Fakhr-ud-Dīn Zāhid, successor in the eighth degree of Junayd.

9. The Anṣārīs, after ‘Abd Ullah Anṣarī, successor of Junayd Baḡdādī in the fourth or fifth degree.

10. The Ṣafawīs, after Ṣafī-ud-Dīn Ishaq Ardabīlī, pupil, successor and son-in-law of Zāhid Ibrāhīm Gilāmī, fifth lineal successor of Abū Najīb-ud-Dīn Suhrawardī.

11. The ‘Aydarūsīs, after Mir Sayyid ‘Abd Ullah ‘Aydarūsī, pupil and successor of *Shaykh* Abū Bakr, whose line is traced from Abū Maḍyan back to Junayd Baḡdādī.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Ḥaydar Qalandar, Shāh Ḥusayn Balkhī and his pupils, Shams-ud-Dīn Tabrizī Mawlānā Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants, Fakhr-ud-Dīn Irāqī, Khwājah Ishāq Maḥribī, and Ḥāfiz Shīrāzī, belonged to this order. The order, also known as Chishtiyah-i-Qalandariyah, چشتیه قلندریه, was spread in India by Shāh Khidr Rūmī, who came to this country during the reign of Sultān Shams-ud-Dīn Ḥtamish (A.H. 607-633 = A.D. 1210-1235), and became a disciple of Khwājah Quṭb-ud-Dīn Bakhtiyār Ūshī.

The twenty-three *Ṭabaqāt* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case :—

I.

Muḥammad, Abū Bakr, ʿUmar, and ʿUṣmān, fol. 47^a.

II.

ʿAlī and the twelve Imāms, fol. 70^b.

III.

Ḥasan Baṣrī and his contemporaries, fol. 95^a. (Ḥasan's full name was Abū ʿAlī ul-Ḥusaynī bin Ḥasan ul-Baṣrī. According to some, his *Kunya*h was Abū Muḥammad, and according to others Abū Saʿīd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97^a; Abū Yahyā Mālik Dīnār, fol. 98^a; Muḥammad Wāsi, fol. 99^b; Abū Ḥāzim Makki, fol. 100^a; Khwājah Yūsuf Isbāt and Rābirah ʿAdawīyah, fol. 100^b.

IV.

Khwājah ʿAbd-ul-Wāḥid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792: according to Safinah, 27 Ṣafar, A.H. 176), fol. 104^a; Ḥabīb ʿAjāmī, fol. 104^b; ʿAtbah bin Gulām, fol. 105^b; ʿAbd Ullah Ḥusayn, fol. 106^a; Khwājah Faṭḥ bin ʿAlī ul-Mausah, fol. 106^b.

V.

Khwājah Fudayl bin ʿIyād, with his *Kunya*h Abū ʿAlī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802), on fol. 107^b; Sufyān Samrī, fol. 109^b; Abū Ḥanīfah Nuʿmān bin Ṣābit ul-Kūfī, fol. 110^a; Imām Shāfiʿī, fol. 112^b; Aḥmad Ḥanbal

fol. 114^a; Abū Sulaymān Khwājah Dā'ūd bin Naṣr Ṭā'i, fol. 115^a; Bashār Ḥāfi, fol. 116^a; 'Abd Ullah bin Mubārak, fol. 117^a; Dā'ūd Balkhī, fol. 118^a; Maṣṣūr 'Ammār, fol. 118^b; Aḥmad bin 'Āṣim Antāki, fol. 119^a.

VI.

Khwājah Ibrāhīm Adham, with his *Kunyah* Abū Ishāq, fol. 122^a. (He was the son of Sulaymān bin Maṣṣūr Balkhī, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baghdād, by the side of Imām Aḥmad Hanbal; but according to others in Syria, near the tomb of the prophet Lūt, i.e., Lot. According to Nafahāt, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwāl, A.H. 187 = A.D. 802.) Ma'rūf Karkhī, fol. 122^b; Du'n Nūn Miṣrī, fol. 123^a; Abū 'Alī Shaiq, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrāhīm, fol. 125^b; Abū 'Abd Ullah Muḥammad bin Fadl, fol. 126^a; Muḥammad bin 'Alī Ḥakim ut-Tirmidī, fol. 126^b; Abū Bakr Watrāq, fol. 127^b; Abū 'Alī Jurjānī, fol. 128^a.

VII.

Khwājah Ḥudayfah Marāshī, fol. 128. (He died on 14 Shawwāl; according to Safinat ul-Awliyā, 18 Shawwāl. The year of his death cannot be traced.) Bāyazīd Bistāmī, fol. 129^a; Ḥātim bin Aṣamm, fol. 132^a; Abū Sulaymān Darānī, fol. 133^a; Ibrāhīm Ḍiyā-ul-Baghdādī and Muḥammad Samāk, fol. 133^b; Muḥammad bin Aslam Tūsi, and Abū Turāb, fol. 134^a; Aḥmad Ḥawām, fol. 134^b; Yūsuf bin Yasin, fol. 135^a; 'Abd Ullah Muḥammad bin Ismā'il ul-Maḥrūbī, fol. 136^a.

VIII.

Khwājah Hubayrah Baṣrī (died on 18 Shawwāl, but the year cannot be traced), fol. 136^a; Khwājah Sarī bin Muḥlis us-Saqatī, fol. 137^a; Yahyā bin Ma'ād Rāzi, fol. 138^a; Abū Hafṣ Haddād, fol. 139^a; Aḥmad Harb, fol. 140^a; Abū Hamzah Baghdādī, fol. 142^a; Khayr-i-Nassaj, fol. 142^b; Samnūn Muhibb, fol. 143^a; Abū Hamzah Khurāsānī, fol. 144^a; Shāh bin Shurjā Kirmānī, fol. 145.

IX.

Khwājah Ulū Dīnawārī (died 14 Muḥarram, year not given), fol. 164^a; Junayd Baghdādī, fol. 147^a; Mamshad Dīnawārī, fol. 150^a; Abū Sa'id Kharrāz, fol. 150^b; Abū 'Usmān Hurr, fol. 152^a; Abū

‘Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abū’l Ḥasan Nūrī, fol. 154^a; Ḥamdūm Qaṣṣār, fol. 157^a; ‘Umar (in some works ‘Amr) bin ‘Uṣmān ul-Makki, fol. 158^a.

X

Abū Ishāq Chishtī (died on 14 Rabi’ II—year not given—in ‘Akkah, Syria), fol. 179^a; Abū Bakr Shīblī, fol. 160; Ḥusayn bin Maṣṣūr Hallāj, fol. 162^b; Fārs bin ‘Isā Baḡdādī, fol. 166^a; Abū’l ‘Abbās ibn ‘Atā, fol. 167^a; Abū Muḥammad Jurayrī, fol. 168^a; Abū Bakr bin Tā’ir ul-Abbāsī, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; ‘Abd Ullah bin Muḥammad Manāzil, fol. 170^a; Abū ‘Alī Rūdbārī, fol. 170^b.

XI.

Khawājah Abū Aḥmad Chishtī (born 3 Jumada II, A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroh* from Harāt), fol. 171^b; Abū Ya‘qub Nahrajūrī, fol. 173^a; ‘Abd Ullah bin Muḥammad Murta‘ish, fol. 173^b; ‘Abd Ullah bin Khafīf, fol. 174; Abū’l Khayr Ḥammād Aqṭa’, fol. 176^a; Abū ‘Uṣmān Magribī, fol. 179^a; Abū’l Qāsim Rāzī, fol. 179^b; Abū’l Abbās Sayyārī, fol. 180^a; Abū’l Qāsim Ḥakīm Samarqandī, fol. 181^a; Abū’l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Chishtī (died A.H. 421 = A.D. 1030, during the time of Sulṭān Mahmūd), fol. 182^b; Abū’l ‘Abbās Nahāwandī, fol. 185^b; Abū Naṣr Sarraj, fol. 186^b; Abū’l Faḍl bin Ḥusayn, fol. 187^a; Abū’l Qāsim Baṣhar Yāsin, fol. 188^a; Abū ‘Alī Daqqāq, fol. 189^b; Abū ‘Alī Sayyāh, fol. 191^a; Abū ‘Abd-ur-Raḥmān Sullamī, fol. 191^b; Sulṭān-ush-Shuhadā Amir Maṣūd, fol. 192.

XIII.

Nāṣir-ud-Dīn Abū Yūsuf Chishtī (son of Muḥammad Samrān, and sister’s son of Khawājah Abū Muḥammad bin Aḥmad Chishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 206^a; Abū’l ‘Abbās Qaṣṣab, fol. 207; Faḍl Ullah bin Abū’l Khayr, fol. 209^a; Abū’l Ḥasan Kharqānī, fol. 211^a; Abū ‘Abd Ullah Dāstānī, fol. 212; Abū’l Qāsim Gurgānī, fol. 213^a; Abū’l ‘Abbās Ashfāmī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; Alī bin ‘Uṣmān ‘Alī ul-Jallābī ul-Gāznawī, fol. 215^a; Khawājah Aḥmad, brother of Ismā‘īl Chishtī, fol. 216^b; Abū Ismā‘īl ‘Abd Ullah bin ‘Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmī, surnamed *Ḥafīẓ*, fol. 220^b.

XIV.

Qutb-ud-Din Maudūd Chishtī, fol. 229. (He was son of Naṣīr-ud-Din Abū Yūsuf Chishtī, and learnt the whole Qur'ān by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Aḥmad-i-Jāmī in Harat. He died 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Aḥmad bin Maudūd bin Yūsuf Chishtī, fol. 227. Abū Ṭāhīr Kūrd, fol. 225^a. Abū 'Alī Fārmadī, fol. 229^a; Abū Bakr bin 'Abd Ullah ut-Tūsi un-Nassāj and Imām Muḥammad Gazālī bin Muḥammad ul-Gazālī ut-Tūsi, fol. 230; Abū'l Faṭḥ Aḥmad bin Muḥammad ul-Gazālī, fol. 232^a; 'Avn ul-Qudāt Hamadānī, fol. 233^a. Abū Naṣr Abū Ja'far bin Abī Ishāq ul-Harawī, fol. 236^a. Sultān Majd-ud-Din, fol. 236^a.

XV.

Khawajah Ḥajr Sharīf Zandani, pupil of Maudūd Chishtī, fol. 237^a. (He died on 3—or 6, according to Satmah—Rajab. The year is not known, but he was a contemporary of Yūsuf Hamadānī —*b* A.H. 440 = A.D. 1048, and *d* A.H. 535 = A.D. 1140. His tomb is in Syria.) Yūsuf Hamadānī, fol. 237^a; Aḥmad Yasawī fol. 238^a; 'Abd-ul-Khālīq Gujduwani, fol. 239; Dīyā-ud-Din Abū Najīb 'Abd-ul-Qahīr bin 'Abd Ullah Sulrawardī, fol. 241^a; Abū Muḥammad bin 'Abd Ullah-ul-Baṣrī, fol. 242^a; Aḥmad bin Abul Ḥasan ur-Rafā'i, fol. 244^a; Abū 'Abd Ullah Ṣaumari, fol. 245^a. Shaykh Ḥammād Dabbās, fol. 246^a. Abū 'Abd Ullah Quḍayb ul-Bīn Maṣṣālī, fol. 247^a. Abū'l 'Abbās bin Arif ul-Unḥulusī, fol. 248^a; Ḥakīm Sanā'i ul-Gaznawī fol. 148^a.

XVI.

Khawajah 'Usman Harunī, pupil of Ḥajr Sharīf Zandani, fol. 250^a. (He belonged to Harun, a village in Khurāsān or in Farḡānah. He spent his last days in Mecca, where he died and was buried, 6 Shawwāl A.H. 607 = A.D. 1210.) Muḥyi-ud-Din 'Abd-ul-Qādir Jilānī, fol. 254^a. Shaykh Abū Madyan Maḡribī, fol. 259^a. Shaykh Sa'diqah Bagdādī, fol. 260^a. Abū Muḥammad 'Abd ur- Raḥmān Tafyūnji, سید محمد, fol. 261^a. Shaykh Muḥammad ul-Awāmī, fol. 262^a. Abū's-Saud ibn ul-Sh-Shibhī, fol. 263^a; 'Adī bin Musāfir Shāmī ul-Hankārī, fol. 264^a; Ḥayāt bin ul-Qays ul-Tarrānī, fol. 264^a. Abū Ishāq ibn uz-Zunf, fol. 265^a. Shaykh Jāgīr, fol. 265^a. Abū 'Abd Ullah Muḥammad bin Ḥāshimī, fol. 266^a; 'Umar ibn Fāriq ul-Ḥamawī, fol. 266^a; Shaykh Mūsā Saḍāmī, fol. 268^a.

XVII.

Khawājah Mu'in-ud-Din Chishti, fol. 270^a. (He was son of Khawājah Giyās ud-Din Hasan Sijzi, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in Khurāsān. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhārā and thence to Baghdād, where he placed himself under the tuition of Khawājah 'Usmān Hārūnī, from whom he received the robe of spiritual succession, خِرْقَةُ خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Din Kubrā, for two and a half months; 'Abd-ul-Qādir Jilānī at Baghdād, for five months and seven days; Diya-ud-Din Abū Najib Suhrawardi; Shaykh Awḥad-ud-Din Kirmānī; and Shihāb-ud-Din Suhrawardi. From Baghdād he came to Hamadān, where he interviewed Yūsuf Hamadānī. He interviewed Abū Sa'id Tabrizi at Tabriz, Shaykh Maḥmūd at Isfahān, and then visited the tombs of Shaykh Abū Sa'id Abū'l Khayr at Mahnah and of Abū'l Hasan Khirqānī at Khirqān. After visiting Shaykh Nāṣir-ud-Din at Astarābād, he travelled to Harāt, Sabzwār, Balkh, Gāzni, Lahore, and Dihli, and came at last to Ajmir, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm-ud-Din Kubrā, fol. 282^b; Shihāb-ud-Din 'Umar bin Muḥammad us-Suhrawardi, fol. 287^b; Shaykh Muḥyi-ud-Din Muḥammad bin ul-'Arabi, fol. 289^b; Shaykh Rūzbhān Baqli ush-Shirāzi, fol. 294^a; Shaykh Bahā-ud-Din Walad, fol. 296^a; Sayyid Burhān-ud-Din Muḥaqqaq, fol. 297^a; Majd-ud-Din Baghdādī, fol. 297^b; Sa'd-ud-Din Ḥummū'i, fol. 298^b; Sayf-ud-Din Bākhārzi, fol. 303^a; Raḍi-ud-Din 'Alī Lālā Gāznawī, fol. 305^a; Bābā Kamāl Jandī, fol. 306^b; Shams-ud-Din bin Muḥammad bin 'Alī bin Malik dad nt-Tabrizi, fol. 308^a; Shihāb-ud-Din Maqtūl, fol. 310^b; Farid-ud-Din 'Aṭṭār, fol. 312^a; Muḥammad Turk Nārnawli, fol. 314^a; Mir Sayyid Husayn Khingawār, fol. 315^b; Sayyid Nūr-ud-Din Mubārak Gāznawī, fol. 316^a; Shaykh Ḥamid-ud-Din Ṣūfi us-Sawāhī, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece.) Khawājah Qutb-ud-Din Bakhtiyār bin Kamāl-ud-Din Aḥmad bin Musā Ushī, entitled Kākī and Bakhtiyār, fol. 320^b. (He was born in Ush, in Māwarā-un-Nahr, or in Farḡānah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalīfah* of Khawājah Mu'in-ud-Din Chishti, with whom he spent the last years of his life at Delhi and Ajmir in intimate friendship. He died in

Delhi, Monday, 14 Rabr I, A.H. 633 = A.D. 1235, and was buried near the Hawḍ-i-Shamsi.) Bahā-ud-Dīn Dakariyā Multānī, fol. 327^a; Jalāl-ud-Dīn Muḥammad Balkhī ur-Rūmī, fol. 331^a; Ṣadr-ud-Dīn Muḥammad bin Ishāq ul-Qūnawī fol. 335^a; Auḥad-ud-Dīn Ḥamid ul-Kirmānī, fol. 336^a; Najīb-ud-Dīn ‘Alī bin Buzḡushī ush-Shirāzī, fol. 339^a; Shaykh Zāhir-ud-Dīn ‘Abd-ur-Rahmān and Shaykh Nūr-ud-Dīn ‘Abd-us-Ṣamad, fol. 340^a; Abu’l Qasīm Jalāl-ud-Dīn Tabrizī and Shaykh Jalāl-ud-Dīn Digdāmī, fol. 341^a; Qāḍī Ḥamid-ud-Dīn Nāgūrī, fol. 341^a; Sharaf-ud-Dīn bin Muṣṭafī bin ‘Abd Ullah Saḍī Shirāzī, fol. 346; Fakhr-ud-Dīn Ibrāhīm Trāqī, fol. 347^a; Ṣalāḥ-ud-Dīn Farīdūn ul-Qūnawī known as Zarkub, fol. 350^a; Shaykh Ḥusām-ud-Dīn, fol. 350^a; Sultān Walad bin Mawlawī Rūmī, fol. 351; Shaykh Nizām-ud-Dīn Abu’l Muwawwīl fol. 355^a; Shāh Khidr Rūmī, fol. 374^a; Shaykh Badr-ud-Dīn Gazuawī, fol. 355^a; Shaykh Diyā-ud-Dīn Rūmī, Shaykh Sharaf-ud-Dīn Kirmānī and Shaykh ‘Abd-ul-‘Azīz fol. 356^a; Shāh Kurdiz Multānī, fol. 356; Shaykh Naqī-ud-Dīn Muḥammad Shaykh Turk Bayābām and Shaykh ‘Abd Ullah Balbānī fol. 357^a.

XIX.

Shaykh Farīd-ud-Dīn Ganj-i-Shakar, pupil and spiritual successor of Khwajah Qutb-ud-Dīn Ūshī, fol. 359^a. (His mother was the daughter of Mullā Wajih-ud-Dīn Khurandī. He died 95 years old, on 5 Muḥarram A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e. Pāk Patan, otherwise called Ajwōdhan in the Panjāb.) Najīb-ud-Dīn Mutawakkil, fol. 384^a; Badr-ud-Dīn Ishāq, fol. 385; Jamāl-ud-Dīn Hansawī, fol. 387^a; ‘Amīr Sastānī, fol. 389^a; Dāūd bin Maḥmūd, fol. 390^a; Sayyid Muḥammad bin Maḥmūd Kirmānī, fol. 391^a; Mir Sayyid Khāmūsh, fol. 392^a; Sayyid Kamāl-ud-Dīn Ahmad bin Sayyid Muḥammad Kirmānī and Sayyid Nūr-ud-Dīn Mubarak, fol. 393^a; Mu Sayyid Muḥammad bin Sayyid Kamāl-ud-Dīn Ahmad and Shaykh Ṣadr-ud-Dīn bin Bahā-ud-Dīn Dakariyā, fol. 393^a; Shaykh Abu’l Faṭḥ Rukn-ud-Dīn, fol. 396^a; Shaykh Ṣadr-ud-Dīn, known as Hājī Chīnāz fol. 397^a; Shaykh Peyārāh Ḥusāmpūrī, Shaykh Shāh Mūsā Ashuqān and Shaykh ‘Usmān Sayyāḥ Dihlawī, fol. 397^a; Nūr Sayyid Ṣadr-ud-Dīn, better known as Sayyid Ḥusām, fol. 400^a; Shaykh Ṣalāḥ-ud-Dīn Darwish Sastānī, fol. 401^a; Shaykh Ṣalāḥ Sayyāḥ, fol. 402^a; Shaykh Ahmad Nahrwālī, fol. 404^a; Shaykh Badr-ud-Dīn Mu’ytāb, fol. 405^a; Shaykh Badr-ud-Dīn Samarqandī, fol. 408^a; Shaykh Sūfi Budhni, fol. 409^a; Jamāl-ud-Dīn Ahmad Jūrqānī, fol. 412^a; Nūr-ud-Dīn ‘Abd-ur-Rahmān Isfarā’imī, fol. 412^b; Saḍ-ud-Dīn Farḡamī, fol. 413^a; Shaykh ‘Azīz bin Muḥammad Nasafī, fol. 414^a.

XX.

Shaykh 'Alâ-ud-Dîn 'Alî Ahmad Şâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabi' I, A.H. 690 = A.D. 1291, fol. 416^a; Naşir-ud-Dîn Mahmûd bin Yahyâ Awadhî, fol. 420^b; Shams-ud-Dîn Yahyâ, fol. 425^b; Shaykh Qutb-ud-Dîn Muawwar bin Shaykh Burhân-ud-Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427^c; Husâm-ud-Dîn Multânî, fol. 429^c; Fakhr-ud-Dîn Zarrâdî, fol. 431^b; 'Alâ-ud-Dîn Nîlî, fol. 433^b; Burhân-ud-Dîn Ğarîb, fol. 434^b; Wajh-ud-Dîn Yûsuf Şânî, fol. 436^b; Shihâb-ud-Dîn Imâm, fol. 437^b; Sirâj-ud-Dîn 'Uṣmân, fol. 438^b; Nizâm-ud-Dîn Muḥammad Badâ'ûnî and his pupils, fol. 441^a; Amir Khusrâw bin Amir Sayf-ud-Dîn, fol. 450^a; Amir Hasan 'Alâ-i-Sanjari, fol. 452^a; Qâḍî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453^a; Khwâjah Gurg Majdûb, fol. 4 6^a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457^a; Sayyid Amir Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459^a; Shaykh Sharaf-ud-Dîn Manayirî ul-Bihârî, fol. 461^a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânîpatî, fol. 465^b (He was a descendant of Khwâjah Ahmad Yasawî, who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ. He was the disciple and *Khaliḥ* of 'Alâ-ud-Dîn 'Alî Şâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Sufîc lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Şâbir as his spiritual guide. He died on 19 Shabân, and was buried at Pânîpat. The year of his death is not known. He was a contemporary of Naşir-ud-Dîn Mahmûd Awadhî, who died in A.H. 757 = A.D. 1356 during the reign of Sulṭân Firûz Shâh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468^a; Şafî-ud-Dîn Abû'l Fath Ishâq, fol. 474^a; Muḥammad Bâbâ Samâsî, fol. 478^a; Bahâ-ud-Dîn Naqshband, fol. 480^b; Imâm Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfirî, fol. 484^b; Makhdûm Jahâniyân Sayyid Jalâl Husayn Bukhârî, fol. 486^a; Mir Sayyid Muḥammad Ğisûdarâz, fol. 489^b; Mawlânâ Khwâjagi, fol. 501^b; Shaykh Şadr-ud-Dîn Ḥakîm, fol. 503^b; Qâḍî 'Abd-ul-Muqtadir bin Qâḍî Rukn-ud-Dîn, fol. 504^b; Muḥammad Mutawakkil Kantûrî, fol. 506^b; Shaykh Dâniyâl, known as مولانا عود, fol. 510^a; Makhdûm Shaykh 'Alâ ul Ḥaqq Wâ'd-Dîn Bangâlî, fol. 513^b; Shaykh Muzaḥhar bin Shams-ud-Dîn Balkhî, fol. 520^a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523^a.

XXII.

Shaykh Jalâl-ud-Dîn Pânîpatî, disciple and *Khaliḥ* of Shams-ud-Dîn Turk Pânîpatî, fol. 526^b. (He died on 13 Rabi' I, and was

buried in Pānīpat. The year of his death is not known. He was contemporary with Sultān Mahmūd bin Muḥammad bin Firūz Shāh.) Sayyid Ashraf Jahāngir Simnāni, fol. 531^a; Khwājah 'Alā-ud-Dīn 'Attār, fol. 542^a; Khwājah Muḥammad Pārsā, fol. 544^b; Khwājah Ya qūb Charkhi, fol. 547^a; Khwājah Nizām-ud-Dīn Khāmūsh, fol. 548^c; Zayn-ud-Dīn Abū Bakr ul-Khawāfi, fol. 549^c; Sayyid Qāsim Anwār, fol. 551^c; Mawlānā Muḥammad better known as Maḡribī, fol. 553^a; Sayyid Nīmat Ullah Walī, fol. 553^b; Sayyid Sadr-ud-Dīn, known as Rājū Qattāl, fol. 555^c; Shaykh Sirāj-ud-Dīn Sūkhtah, fol. 558^c; Makhdūm Shaykh Akh Rājūni, fol. 559^c; Makhdūm Shaykh Qiwām-ud-Dīn, fol. 564^b; Shaykh Ikhtivār-ud-Dīn, fol. 567^c; Sayyid Yād Ullah, fol. 568^c; Makhdūm Shaykh Fath Ullah, fol. 570^a; Makhdūm Shaykh Abū'l Fath Jawnpūrī, fol. 571^a; Makhdūm Shaykh Husām-ud-Dīn, fol. 573^a; Bābā Ishāq Maḡribī, fol. 576^c; Shaykh Ahmad Khattū Gujarāti, fol. 579^a.

XXIII.

Shaykh Ahmad 'Abd ul-Haqq Radawli, fol. 583^c. (He was disciple and principal *Khawājah* of Jalāl-ud-Dīn Pānīpatī. His grandfather Shaykh Dā'ūd who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hūlāghū Khān's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān 'Alā-ud-Dīn Khiljī, A.D. 695-715 = A.D. 1296-1316 and became a disciple of Naṣir-ud-Dīn Awadhī. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dā'ūd. After a few preliminary interviews with Jalāl Pānīpatī, he went to Simām, where he stayed for some time and then returned to Pānīpat. Not finding his master there, he went to Badā'ūn, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Mahmūd, A.H. 801 = A.D. 1398. From Badā'ūn he went to Bhakar, and then again to Pānīpat when he received the *Khawājah* of *Khūlāfat* of the Chishtī order from his Pir, who later on placed his children under his tuition. After the death of his Pir he came to Bengal, where he met Shaykh Nūr Qutbi Alam. He finally returned to his native place Radawli, where he died 15 Jumāda II A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Haqq bin Shaykh Abū ul-Haqq Bangah, fol. 100^c; Haḡi Sayyid 'Abd ul-Razzaq, fol. 604^c; Shaykh Abū ul-Quddūs bin Shaykh Isma'īl, fol. 610^b; Makhdūm Shaykh Muḥammad 'Isā Pāp, fol. 615^c; Sayyid 'Abd Ullah Burhan-ud-Dīn Gujarāti, fol. 616^c; Makhdūm Shaykh Saḡī, fol. 623^c; Dawar Malik bin Mahmūd, fol. 624^c; Makhdūm Shaykh Kabir, fol. 626^c; Sayyid Jalāl Gujarāti, fol. 627^c; Shah Miyanpur

Qutb-i-Wilāyat, fol. 628^a; Shaykh ‘Abd Ullah Shattār, fol. 631^a; ‘Āliq-i-Šādiq Shāh Dā‘ūd, fol. 634^a; Makhdūm Shaykh Jamāl, fol. 635^a; Shaykh Husayn bin Mu‘izz Balkhī ul-Bilhāri, fol. 636^a; Mir Sayyid ‘Alam ul Dīn, fol. 638^b; Makhdūm Shaykh Husām-ul-Dīn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is “unknown.” The work is noticed in Rieu, pp. 359 and 973.

Five *Hāshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان موندۀ احدیت و وحدت و واحدیت, on fol. 1^a.
2. دوم حاشیہ بر مقدمہ کتاب در باب معرفت خلافت (sic), on fol. 15.
3. حدیث سوم در احوال خواجہ قطب الدین مودود چشتی در بیان عالم, on fol. 227^b.
4. حاشیہ چہارم در ذکر تشیع اوحد الدین کرمانی در بیان نفی تفسیح, on fol. 231^b.
5. پنجم در ذکر حضرت میر سعد اشرف جامنگو در بیان احوال خلیفہ وقت تہا, on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b, and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalijahs* and disciples of Shaykh Nizām-ul-Dīn Muḥammad Badā‘ūnī.

Written in neat Nasta‘liq within gold and coloured-ruled borders with a finely illuminated head-piece and a double-page ‘Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library at Haydarabad, dated 15 Duhijjah, A.H. 1220.

No. 677.

fol. 52; lines 13; size 11 × 6; 6½ × 3.

مرآت مداری

MIR‘ĀT-I-MADĀRĪ.

Life of Shah Madār, one of the most popular saints of India.

Author: ‘Abd-ur-Rahmān Chishtī. عدد الرحمن چشتی.

Beginning —

الحمد لله الذى خلق الاشياء وهو عظيم يعنى شكر ميكونم من آن
سروردگار عالمين را الهيم *

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that very early in his life, he began a search for some account of *Shaykh Badi-ud-Din*, generally known as *Shāh Madār*; and although he consulted several historical and biographical works as well as the *Malfūzāt* of the *Shaykhs* of different places, he found nothing. At last on his journey to Ajmir, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalīlah*, Qāḍi Mahmūd (not Muḥammad, as wrongly given in Rieu) Kantūri, and entitled *Imān-i-Mahmūdī*, ايمان محمدی. This work, says the author, contained a detailed and true account of *Shāh Madār*, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the *Latā'if-i-Ashrafi* of Sayyid Ashraf Jahāngir Simnāni, an intimate friend of *Shāh Madār* he compiled the present work with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of *Shaykh Amān Ullah* of Sandilāh, he visited the tomb of *Shāh Madār* in Makanpūr (Thornton's Mukunpoor, district of Kānpūr), on Thursday, 25 Dulfard, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, *Shāh Madār* belonged to a Jewish family of Halab (Aleppo), where he was born, A.H. 715 = A.D. 1315. His father, Abū'l Ishāq Shāmi, a strict follower of the law of Moses, (Rieu p. 361, calls *Shāh Madār's* father "Shaykh 'Ali, a Jew of Halab") placed him under the tuition of a Jewish teacher, Hadiqah Shāmi. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islām. On fol. 13^v the author remarks that Sayyid Ashraf Jahāngir Simnāni, in his *Latā'if-i-Ashrafi*, says that on one of his journeys to Mecca he met *Shāh Madār*, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to Gujarāt, and thence to Ajmir, where he visited the tomb of *Khwajah Mu'in-ud-Din Chishti*. After staying there for some time, he went to Kālpi, and thence to Jannūj, where he met *سخي اخي جمشد فدوائی*, disciple and *Khalīlah* of Sayyid Jalāl Bukhārī; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpûr. He afterwards made an excursion to Jaunpûr, attended by his favourite pupil, Qâdî Shihâb Qudwâ'i; and at Lucknow visited Shaykh Qiyâm-ud-Dîn, who died shortly after. At Jaunpûr Sultân Ibrâhim Sharqî, with all his nobles and attendants, paid a visit to him: but Qâdî Shihâb-ud-Dîn, the leader of the 'Ulamâ of Jaunpûr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashrat Jahângir Simnâni. It was at Jaunpûr that Shaykh Husayn Murizz Balkî, a disciple of Shaykh Sharaf-ud-Dîn Yahyâ Manayri, studied the latter half of the 'Awârif under Shâh Madâr.

Shâh Madâr returned to Makanpûr, where Qâdî Muṭahhar and his followers became his pupils. At the request of Sultân Ibrâhim Sharqî and others, he returned to Jaunpûr; and on his way visited Kantûr, where Qâdî Maḥmûd Kantûrî and his followers became his pupils. On this occasion he was received by the king, Nûr Ṣadr-i Jahân, Qâdî Shihâb-ud-Dîn and many others.

Shâh Madâr stayed at Jaunpûr for some years, and then returned to Makanpûr, where after three years Qâdî Maḥmûd Kantûrî paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dustûr*, *pirthan*, and *izar*, دسٲار وٲٲٲان وٲٲٲان; and after handing them to Qâdî Maḥmûd, expired on Thursday, 18 Jumâdâ, A.H. 840 = A.D. 1433, at the age of 125 years. His tomb at Makanpûr is still visited by large numbers of devotees.

On fol. 43^a-44^b, the author dwells upon Shâh Madâr's modes of prayer.

On fol. 50^a the author gives a description of the tombs of Shâh Madâr's chief attendants and pupils, thus:—

The tombs of Qâdî Maḥmûd and his son are in Kantûr; that of Qâdî Muṭahhar, in Kâlpi; of Qâdî Shihâb Qudwâ'i, in Jilânî, of Shâh Allâ (آلہ), in Gaur, Bengal; of Sayyid Jamâl-ud-Dîn, entitled Jumman, in Bihâr; of Sayyid Aḥmad Bâdpâ, in the vicinity of Jaunpûr; of Jûdan Madârî, in Awadh; of Shaykh Shams Tâ'ib, in Lucknow; of Shaykh Buddhan Ṣiddiqî, in Sandilah, and of شمس سکٲا (sic.), in Qannûj.

It is said on fol. 15^b that Shâh Madâr belonged to the Uwaysî order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب دطن اجازت ارادت از روحانیت حضرت
 شیخ عبد الله مکی بآفته بود و او بحسب ظاهر از حضرت شیخ زین الدین
 شامی اجازت داشت و او از حضرت شیخ رفیع الدین شامی و او از حضرت
 شیخ طیمور شامی و او از حضرت شیخ رفیع المقدس و او از حضرت امام
 حسین شعبد داشت که بلا و او از حضرت مدنی علی کرم الله وجهه و او از
 حضرت رسالت بذاته محمد مصطفی علی الله علیه و سلم *

The author refers to his previous work 'وراد چسده' on fol. 45^a.

For Shāh Madār's life, see Akhbār-ul-Akhyār, p. 189. A copy of the present work is noticed in Rien, p. 361. A neatly written copy, transcribed from our MS. is preserved in the Būhār Library.

Not dated: written in a careless Indian Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced: the right order is 24, 31-32, 27-30, 25-26, 23.

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No. 678.

fol. 87: lines 11: size 6½ × 3½; 5 × 2½

تاریخ قادریہ

TÂRÎKH-I-QÂDIRÎYAH.

Biographical sketches of the saints who form the filiation of the Qâdiri *Silsilah*, from the Prophet to the author's *Pir*, Shāh Fath Muḥammad Qâdiri.

Author: 'Abd-ur-Rashid Qâdiri-ul-Kayranawî سردار رشید قادری
 الکمرانی.

Beginning —

* الحمد لله الذي جعل قلوب العربيين منورا بفنور القرآن الخ *

The author's father, Nazar Muḥammad Quth Qâdiri, was both the sister's son and the son-in-law of the author's *Pir*, Fath Muḥammad Qadiri, to whom the last notice, fol. 76-83, is devoted.

According to this notice, Hājī Shāh Fath Muḥammad Qâdiri ul Kayranawī, entitled *Giyāṣ-ud-Din*, and better known as *Miẖānjīw*, was born in Anbālah. He received the robe of *Khilāfat* at Madinah from Shāykh Yahyā Madani, and settled at Kayranah (Thornton's Kyranah), where he died on Wednesday, 29 Rabi' I, a. h. 1130 =

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdiri order, in A.H. 1150 = A.D. 1737.

Contents:—

Muḥammad, fol. 3^a. 'Alī, fol. 8^a. Ḥasan, fol. 11^a. Ḥusayn, fol. 13^a. Zayn-ul-Ābidin, fol. 14^b. Muḥammad Bâqir, fol. 15^b. Ja far Šâdiq, fol. 17^a. Mūsâ Kâzīm, fol. 18^b. 'Alī Riḍa, fol. 19^a. Muḥammad Taqī and 'Alī Naqī, fol. 20^b. Ḥasan 'Askari and Muḥammad Mahdī, fol. 21^a. Ma rūf Karkhī, fol. 22^b. Shāykh Sarī Saqati, fol. 24^b. Junayd Bagdâdī, fol. 26^a. Abū Bakr Ja'far Shibli, fol. 29^b. 'Abd-ul-'Azīz خرموی, fol. 31^b. Abul Faḍl نعمی, fol. 32^a. Abul Faraj Ṭarsūsī, fol. 32^b. Abul Ḥasan المنکری, fol. 33^a. Abū Sa'id Mubâarak, fol. 33^b. Muḥyi-ud-Dīn 'Abd-ul-Qâdir Jilâni, fol. 34^a. Shams-ud-Dīn 'Alī ul-Ḥaddâd, fol. 43^a. Shams ud-Dīn 'Alī Šâni, fol. 44^a. Muḥammad Fâḍil, fol. 45^a. Quṭb ud-Dīn Abū'l Ḡayṣ Jamil, fol. 45^a. Sayyid Muḥammad bin 'Abd ul-Ḡayṣ, fol. 47^a. Sayyid Jalâl-ud-Dīn Ḥusayn Maḥdûm Jahânriyân Bukhârī fol. 47^a. Sayyid Nâsir-ud-Dīn Maḥmûd, fol. 56^a. Sayyid Ḥamid Quṭb-i-Naubahâr, fol. 57^b. Sayyid Faḍl Ullah Quṭb, fol. 57^b. Sayyid Šadr-ud-Dīn, fol. 58^a. Sayyid 'Abd Ullah Quṭb, fol. 58^b. Sayyid 'Abd-ul-Kabir, fol. 62^a. Shāykh 'Abd-ul-Ġafūr, fol. 63^a. Sayyid 'Alâ-ud-Dīn, fol. 66^a. Sayyid Ḥusayn Bukhârī, fol. 67^a. Sayyid Maḥmûd Šahīd, fol. 67^b. Sayyid Tâ-hâ Quṭb-ud-Dīn Qâdiri, fol. 69^a. Hâjī Shâh Faṭḥ Muḥammad Qâdiri, fol. 76^a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbâr-ul-Akḥvâr (see No. 663), Mir'ât-ul-Asrâr (see No. 676), and Tahâ'if-i-Rashidiyah. The last-named work, composed by the author himself (see Rieu, i p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian Ta'liq, within red-ruled borders, with the headings in red, by order of Ḥadrat Shâh Šāhib, most probably the *Pir* of the Scribe: محمد منیر قادری انصاری کمرانوی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.

No. 679.

fol. 261; lines 17; size $9 \times 4\frac{3}{4}$; 7×3

اعمال المقصود

UŞÛL UL MAQŞÛD.

Notices on the Shaykhs of the Qalandari order, and especially on the author's father.

Author, Turâb Ali bin Shâh Muḥammad Kâzim Qalandari 'Alawi نواب علی ابن ... حضرت شاہ محمد کاظم ولد ذری علوی.

Beginning:—

بعد حمد خداوندیکه "انه" الله وحده تشریک له کلمه ابست در بین

او الخ *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandari Shaykhs, and of his father, for the use of his children and friends: but the execution of the plan was delayed until Sha'bân, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, Himâyat 'Ali. According to the author's statement on fol. 232^b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kâzim, whose life, teachings, and miracles form the main topic of the work, and occupy fol. 95-261, was a descendant of Nizâm-ud-Dîn Qâri, better known as Shaykh Phikan of Kâkûri, near Lucknow.

According to Badâ'ûni, vol. iii, p. 24, Shaykh Bhikan was a great Sûfi scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kâzim was the disciple and spiritual successor of Shâh Basit 'Ali Qalandar Ilahâbâdi, who died 17 Du'ḥijjah, A.H. 1196 = A.D. 1781 (see fol. 81^a).

The author visited his tomb three times. The preface does not include any list of the author's sources: but in the course of his narration he refers to Hujjat-ul-Ârifin, Maṭhûb-ut-Tâlibin, Murâd-ul-Muridin, Mir'ât-ul-Asrâr, Fuṣûl-i-Mas'ûdiyyah, etc., and frequently to Manâqib-ul-Aşfiyâ.

The work is divided into twelve *Asls*, each devoted to the life of a *Shaykh*, as follows. —

(1) 'Abd-ul-'Aziz Makki Qalandar, fol. 2^b. (2) Sayyid Khidr Rûmi, fol. 13^a. (3) Sayyid Najm-ud-Din Qalandar Gauṣ-ud-Dahr, fol. 21^a. (4) Quṭb-ud-Din Binâ-Dil Jaunpûri, fol. 30^a. (5) Muḥammad Quṭb Qalandar, fol. 38^b. (6) *Shâh* 'Abd-us-Salâm Qalandar, fol. 39^a. (7) 'Abd-ul-Quddûs Qalandar Jaunpûri, fol. 41^b. (8) *Shâh* Mujtabâ, better known as *Shâh* *Ṣadr*, fol. 45^a. (9) *Shâh* Fath Qalandar Jaunpûri, fol. 52^b; his wives and children, fol. 57^a; his pupils, fol. 59^a. (10) *Shâh* Ilahdiyah Aḥmad, fol. 60^a; his pupils and *Khalifahs*, fol. 64^b. (11) *Shâh* Bâsit 'Alî Qalandar Ilahâbâdî, fol. 65^a; his pupils and *Khalifahs*, fol. 82^a; his mother, Phûl Bibi, fol. 83^b; his elder brother, Muḥammad Wâris, fol. 84^b; his younger brother, Muḥammad Wâṣil, known as Wâṣil-ul-Haqq, fol. 86^b, his children, fol. 88^b. (12) *Shâh* Muḥammad Kâzim, the author's father, fol. 95^a; his education, fol. 103^a; his taste for music, fol. 104^a; his noble character, fol. 105^a; his interview with *Shâh* Maẓhar Husayn, fol. 110^b; his interview with his spiritual guide, fol. 112^a; his disappearance from the army, fol. 113^a; his return, fol. 115^a; his journey to Ilahâbâd, fol. 118^a; his marriage, after his return from attendance on the *Pîr*, fol. 120^b; he receives instruction from his *Pîr*, fol. 124^a; he receives the spiritual robe of succession, fol. 128^b; his instruction to his children and pupils, fol. 165^b; his illness and death, fol. 174^a; manifestations of his supernatural powers before and after his death, foll. 193^a and 212^a; his relatives, children, friends and followers, fol. 215^a; his letters, fol. 218^a; *Himâyat* 'Alî (the author's brother) fol. 229^b; Bahrâm 'Alî, fol. 233^b; Āshiq U'llah, fol. 235^a; *Inshâ* Allah, fol. 238^b; Quḍrat U'llah Balgrâmi, fol. 243^b; *Shâh* Umîd 'Alî Jaunpûri, fol. 245^b; Faḍl U'llah and Sâhib 'Alî, fol. 246^a; Muḥammad Maḥfûz and Muḥibb 'Alî, *Khân*, fol. 247^a; *Shaykh* Aḥmad Husayn, fol. 255^b; *Shafâ'at* Alî, fol. 257^b.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 680.

fol. 260; lines 19; size $9\frac{3}{4} \times 4\frac{1}{4}$, $6\frac{1}{2} \times 2\frac{1}{4}$.

تذکرة الشعراء

TADKIRAT USH SHU'ARÂ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakhti-Shâh (according to W. Pertsch, ibn i-Bakhti Shâh) ul-Gâzi us-Samarqandî, *d.* A.H. 900 = A.D. 1494, دولتشاه بن علاءالدوله بختیشاه طبرستانى السمرقندى.

Beginning.—

تکمیدى که شاهدان بلند پرور / ندیشه مساحت و فضلى کبریای آن
خیران فتواد دمود * نچ

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "*Schöne Redekunste Persiens*" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Saey in his "*Notices et Extraits*," vol. iv pp. 220-272.

The work, which the author dedicated to Mir 'Alî Shir, was completed, according to some copies, on the 28th of Shawwâl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Tabaqat* and a *Khatimah* as follows:—

Muqaddimah.—Treating of ten Arabic Poets, fol. 17^a.

Tabaqah I. Beginning with Rûdaki, fol. 16^a.

Tabaqah II. Beginning with Azraqî, fol. 37^a.

Tabaqah III. Beginning with Dulfîqâr Shirwânî, fol. 65^a. In the printed edition, this *Tabaqah* (p. 128) begins with Nizâmî.

Tabaqah IV. Beginning with Farîd-ud-Dîn 'Attâr, fol. 91^a.

Tabaqah V. Beginning with 'Imad-î Faqîh, fol. 124^a.

Tabaqah VI. Beginning with Sayyid Nûmat 'Ullah Kûhistânî, fol. 158^a.

Tabaqah VII. Beginning with Amîr Shâhî Sabzwârî, fol. 207^a.

Khatimah. Treating of six poets who were alive at the time of composition, fol. 233^b. It begins with Jâmi, and ends with a short

historical account of the reigning prince, Abul Gâzi Sultân Husayn, brought down to A.H. 885 = A.D. 1480.

The *Tabaqât* are arranged in chronological order. For other copies, see Rieu., i. p. 364; W. Pertsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308; G. Flugel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Hâj Khal. vol. ii. p. 262; Ethé, Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled 'سغند الشعرا', appeared in Constantinople, A.H. 900.

There is a lacuna on fol. 258^b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'liq, within gold and coloured-ruled borders: with an illuminated head-piece and a double-page 'Unwân. Dated Ramadân, A.H. 1051.

The title page contains three seals of Sayyid Husayn, of Aurangzib's time. Two of these are faded; the only one which is legible and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروزی بمعرفت عرب انبیا ج نمود *

No. 681.

fol. 197, lines 17, size $10\frac{1}{4} \times 6$; $8\frac{1}{4} \times 4\frac{1}{2}$

The same

Another copy of Daulat Shâh's *Tadkirat-ush-Shur'arâ*, beginning like the preceding copy. *Muqaddimah*, fol. 9^a; *Tabaqah*, i. fol. 12^b; ii. fol. 30^a; iii. beginning with Nizâmî, fol. 31^b; iv. fol. 72^b; v. fol. 95^c; vi. fol. 124^b; vii. fol. 159^a; *Khâtimah*, fol. 178^b.

Written in ordinary Nasta'liq, within gold and coloured ruled borders: with an illuminated head-piece and a double-page 'Unwân.

In the colophon dated Haydarâbâd, 24th Shahrân, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alî Khân.

Scribe 'سمعیل سکنه ماله کندی'.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 683.

fol. 197; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The same.

Another copy of Sâm Mirzâ's *Tuḥfah-i-Sâmi*, beginning as the above.

Written in ordinary Nasta'liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwân.

The MS. is water-stained.

Dated 17 Jumâdâ II, A.H. 971, or thirteen years before the author's death.

No. 684.

fol. 395; lines 25-26; size 10×7 ; $6\frac{3}{4} \times 4\frac{3}{4}$

خلاصة الاشعار وزبدة الافكار

**KHULÂṢAT-UL-ASH'ÂR WA
ZUBDAT-UL-AFKÂR.**

A very correct and valuable copy of a portion of the famous Taḍkirah of Persian poets by Taqî Kâshî, poetically surnamed Dikrî ذکری.

Beginning:—

تذکرۂ احوال سنجان صاحب کمال و نبصرۂ اعمال دانش پزوهان
مصحح معال آنحضرت *

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Din 'Alî Taqî-ud-Dîn Muḥammad ul-Ḥusaynî ul-Kâshânî ابن سرف الدین علی نقی الدین محمد الحسیني الکاشاني, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, *Oude Cat.* (see pp. 13-46), and *Ethé. India Office Lib. Cat.* (see Nos. 667-668). For full particulars of the work, see Brand, *J.R.A.S.*, vol. ix, p. 126; cf. also W. Pertsch, *Berlin Cat.*, p. 610.

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کافي *کافي*, *الدوله مدد الله ابوهم الشهير بكافي ظهير*, which the author adds in his own handwriting on the margin of fol. 318^b, he introduces himself thus:—

اما درين ايام اشعار وى محجور و ذليل است و ديوان اشعار او درميان نيست و تفصيل حالتش نيز در كتاب بذكره و تاريخى مذکور نه تجرم جامع اين خلاصه اعلى تقى الدين الحسينى ان فصبده را با آدک از اشعار وى که در سفرين و مصنفات ديگران بظرف رسیده بود درين نسخه خير مآل در آخر مجلد چهارم در تلو شعراى که همين شعر از ايشان نوشته شده مسطور ساخت *

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of *ابو المناخر*, he refers to himself thus: *ابن مقبر را*. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated: but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II. A.H. 1292, says that the MS. was purchased at Phûlwâri for one rupee and eleven annas through *Shaykh 'Abd-ul Jalil* for one rupee and eleven annas through *Shaykh 'Abd-ul Jalil* *عبدور گنگی*, then residing at *Khalilpûr*, Parganah Phûlwâri, in the house of the bookseller, *Shaykh Wazir 'Ali*, deceased.

No. 685.

fol. 420; lines 25; size $14 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5$.

عرفات العاشقين

‘URAFÂT-UL ‘ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: *Taqi Auhadi* *تقي اوحدی*.

Beginning:—

وَبَدَأَ أَنْكَ جَمْعَ الْفُلْسِ لِيَوْمِ الْزَيْتِ وَيَدَّ أَنْ اللَّهُ لَا يَخْلِفُ الْوَعْدَ وَمَنْ
دَخَلَهُ كَانَ آمِنًا - رَبَّنَا *
اِي أَنَّهُ نَرَا فِي حَرَمِ دَلِّ بَارِ اسْتَخْرَجَ *

The author's name, as given in the preface, is Taqi bin Murin ud-Din bin Sa'd-ud-Din Muḥammad ul-Ḥuṣayni ul-Aḥḥādī ul-Daqqāqī ul-Balbānī ul-Isfahānī:

تَقِي بْنِ مَعِينِ الدِّينِ بْنِ سَعْدِ الدِّينِ مُحَمَّدِ الْكَاسِبِيِّ الْوَحْدِيِّ
الْأَصْفَهَانِيِّ *
الْبَلْبَانِيِّ الْإِسْفَهَانِيِّ *

He belonged to a family of Balbān in Gāzarīm and was born in Isfahān in the month of Muharram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Aḥḥādī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Aḥḥād-ud-Din 'Abd Ullah ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqāqī, in lineal descent from the Imām Mūsā Kāzīm. This Taqi, who adopted the *takhalluṣ* Aḥḥādī, must not be confounded with his contemporary name-sake, Taqi Kāshī, who adopted the poetical *nom de plume* Dīkri, and also wrote a *Tadkirah*—the *Khulāṣat ul-Aṣṭār wa Zubdat ul-Afkār* (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shirāz where he spent four years in the company of learned men, one of them being Maulānā Mir Qārī مولانا میر قاری, who wanted to marry his daughter to the author. Aḥḥādī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Aḥḥādī secured an introduction to the court of Shāh 'Abbās (A.H. 985-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shīrāz, Kirmān, Qandahār, etc., reached Lahore. After staying eighteen months in Lahore he came to Āgrah, where he spent a year and a few months, and then travelled to Gujarāt, where he stayed for three years. He went back to Āgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled *Firdaus-i-Khayāl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shīrāz and Gujarāt, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Āgrah one of the nobles of Jahāngir's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafāt wa Guafāt-i 'Ashiqīn wa 'Araṣāt wa 'Arādāt-i-'Arifīn :

عرفات و غرفات عاشقین و عرصات و عرضات عارفین *

In the conclusion the author says that he commenced the work at Āgrah in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram --

بدو سال این نوی تمام شد. *

The author of the *Suhuf-i-Ibrāhīm*, fol. 152^a, says, however, that Auhādī finished the work at Gujarāt, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Āgrah, A.H. 1036 = A.D. 1626, and entitled it *Ka'bah-i-Irfān* کعبه عرفان. Some of Auhādī's biographers give us the following list of his other compositions: a *Maṣnawī*, entitled *Ya'qûb wa Yûsuf* یعقوب و یوسف; a *Sâqi Nâmah*, entitled *Nish'ah-i-Bikhumâr* نشاء بی خمار (wrongly called by Bland and Sprenger "Niṣâr wa Khumâr" نثار و خمار, and by others *Niḥ'ah wa Khumâr* نشاء و خمار); a Persian dictionary, called *Surmah-i-Sulaymānī* سرمه سلیمانی, founded on *Burhān Tabrizī's* famous lexicography, *Burhān-i-Qāṭi*. A very full list of his works, given by the author himself in his *Ka'bah-i-Irfān*, is quoted thus by the author of the *Guldastah* (see No. 692 below), fol. 89^b:—

در سنه ۱۰۲۲ عرفات را در آگرا ترتیب دادم در دو سال بتمام رسیده
این نسخه که کعبه عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد - تألیفات و منظومات برین ترتیب است که از عبدا آمده
 در منظومات اول یعقوب و یوسف بعد سافى نامه موسوم به نثار بدخمار
 سپس کعبه دیدار که عجموج انداخته است آنکه سفینه السکینه که خریزده
 اندیزند است پس کعبه الحزمین بعد نوح محفوظ پس قام و درت که
 بیت انعمور است دیوان فصاید عسیمی به قصه العارفين دیوان نزل
 موسوم بتذکره انعمشعبین دیوان ترکیب و ترجیعات دیوان معطعات و عطائات
 و الهامی و رذائات غنیمیه و اوصافیه دیوان عین الحکایات عبلى بر آنچه
 در هند گفته شده سوانی مشهوری در منظومات سرمد سلیمانی در نعت فرس
 و درى دیگر کفیه الذهبیه در پوش سخن و عفتاح مشابیه و عینیه در تصوف
 که مونت شده و جفر واحد که از ترکیب تألیفات واقع است و عربات اعرابین
 و عربات العشقبین و انتخاب کعبه عرفان عبلى در حسان و عذبان و دیان
 و دیوان اعید آرد در جواب اشعار معدی و دیوان انعمت و دیوان غزل
 موسوم بمرام دستبان مع فزد مکرر که شیر و شکر نذر موسوم است دیوان
 جواهر بواهر دیوان در و غیر که فصاید محض اند *

For Taqi Auhadi's life see Tahir Naṣr-ābādī, fol. 177; Makhzan-
 ul-Garā'ib, fol. 121^a; Majma'-m-Nafā'is fol. 88^b; Riyāḍ-ush-
 Shu'arā, fol. 70^a. See also Bland J.R.A.S. vol. ix, pp. 134-136;
 Sprenger, Oude Lit., p. 95.

Complete copies of Auhadi's *Tadhkirah* are very seldom found. Āzīd in his *Khizānah-i Āmirah*, p. 7, says that he had seen a copy of Auhadi's *Urufāt* containing the letters ع to ی, but that he had no copy to refer to at the time of writing his *Khizānah*. Ārzū also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wāliḥ, who condemns the *Urufāt*, saying that it consists of idle tales," etc., remarks thus:—

تذکره عسیمی بعرفات که مزخرفات بسیار دران درج کرده تألیف نمود
 و شامل در هشتاد هزار بیت و بیست از ان تذکره دیگر انتخاب کرده است
 و عسیمی بکعبه عرفان که اگر بظن نکته سنجان دویزه یاب نرسد مایه موافق با
 از ان در عی یابند در منظوماتش اشعار شام کرده بظن رسید *

Ârzû, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty eight *عروضات*, each containing one letter of the alphabet. Each *عروضه* consists of three *عروضات*, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابوالحسن رودکی*, ends with *محمد طاهر موسوی*, which is the fifth name of the third *عروضه* under ط.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third *عروضه* under the letter ح are omitted: and the notices of 138 poets, named in the index under these two *عروضه*, are wanting.

No. 686.

fol. 424-817. lines and size same as above.

The second volume of the *Urufât* in continuation of the preceding.

It begins with *محمد طاهر عطار* and ends with *میرزا یوسف خان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mir Şâbir, 14 Jumâda, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شمر ذیحجه سنه ۱۱۲۳ هجری این کتاب
مستطاب را در مستقر الملک عون اکبر آباد هدیه نموده شد حق سبحانه
نویسن مطاعه دهاد *

The above is followed by a seal, most probably containing the name of the writer of the note: but it has been mutilated.

No. 687.

fol. 329: lines 20: size $11 \times 6\frac{1}{4}$: $8 \times 3\frac{3}{4}$.

تذکره طاهر نصیر آبادی

TADKIRAH-I-TÂHIR NAŞÎRÂBÂDÎ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author. Muḥammad Tāhir Naṣirābādī محمد طاهر نصير آبادي.

Beginning:—

سر سیدنی نعل خلد از طرُوت بجزو ذخیر (ذخیر) نه کار حمد داعی

است *

The author, who on foll. 272^b–279^a gives a long and wordy account of his life, says that he was born in Naṣirābād (written here as well as in other places Naṣrābad, as read by Bland and Sprenger) a district of Iṣfahān. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Safawi Kings of Persia: one of them, named Khwājah Sadr-ud-Dīn 'Alī, enjoyed high position in the time of Mirzā Sultan Muḥammad Gūrgān, who ruled Iṣfahān prior to Mirzā Shāh Rukh. The author was a pupil and friend of Āqā Ḥusayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Tāhir commenced the work in A.H. 1083 = A.D. 1672 but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwish Naṣirā is said to have died: see fol. 315^a. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H. 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khatimah*, as follows:—

Muqaddimah. Kings and Princes, fol. 4^b

Ṣaf I. In three *Firqahs* (sections), viz., (1) Amirs and Khāns of Irān, fol. 8^a; (2) Amirs and Khāns of Hindūstān, fol. 29^a, (3) Wazirs, Mustaufis and Secretaries, fol. 39^b.

Ṣaf II. Sayyids and Nobles, fol. 54^b.

Ṣaf III. In three *Firqahs*, viz., (1) Scholars and learned men, fol. 85^b; (2) Calligraphers fol. 118^a; (3) Darwishes, fol. 119^b.

Ṣaf IV. Professional poets, in three *Firqahs*, viz., (1) poets of Irāq and Khurāsān, fol. 121^a; (2) poets of Māwarā un-Nahr, especially of Balkh and Bukhārā, fol. 257^a; (3) poets of Hindūstān, fol. 264^a.

Ṣaf V. The author and his relatives, fol. 269^a.

Khatimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279^b.

Copies of the work are noticed in Rien, i, p. 368; Ethé, Bodl. Lib. Cat., No. 373; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Onde Cat., pp. 88-108 - Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'liq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کُنایت چون گُلستان
 که باشد فی المثل پر در و گوهر
 مکفم با فلم نرینم بنویس
 فلم شادی کنن گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

بتاریخ نهم ذی الحجه یوم یکشنبه سنه ۱۰۱۵ (۱۶۰۵) م
 یکپزا و یکصد و پنجاه از هجرت سید انور سید علی الله علیه و سلم صورت
 انعام بدیروفت رافعه فذیر حدیر محمد متیم ابن حاجی کمال اصفهانی شفره
 ذنبه *

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1^a, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

fol. 124: lines 11: size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahāngir, Shāh Jahān and Aurangzib.

Author: Muḥammad Afdal Sarkh-wush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
 اگر هر لحظه جانب ناز خواهی سخن بشنو

According to the author of the *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, Sarkhwush, son of Muhammad Zāhid, was born in Kashmir during the reign of Shāh Jahān, A.N. 1070 = A.D. 1640. The author of the *Mirāt-ul-Khayāl*, a contemporary biographer of Sarkhwush, says that the poet was a Mugal by birth and a grandson of Mir Lal Beg of Badakhshān. According to the author's own statement in the preface, he was a hereditary servant of 'Alamgīr, spent his youth in pursuit of rank and honour, and finally settled in Shāhjahānābād (Dihli). He was a pupil of Mūsawī Khan Firrat and Shaykh Muḥammad 'Alī Māhir Akbarābādī, and was on intimate terms with Nāṣir 'Alī. He died in Dihli according to *Gul-i-Ra'nā*, fol. 127^a, and *Nishtar-i-Ishiq*, p. 874, in the fourth year of Farrukh Siyā's reign, A.H. 1126 = A.D. 1714, but according to *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in *Rieu*, i, p. 369. His poetical compositions are *موز علی نور*, in imitation of Jalāl-ud-Dīn Rūmī's *Maṣnawī*, a romantic poem called *حسن و عسى*, *سایه نامہ*; two *Maṣnawīs*, one entitled *مضا حسنک نامہ محمود*, the other on some peculiarities of India; and *دوس و خروش اعظم شاه*. He also wrote a prose work, called *دوس و خروش*. The author of the *Gul-i-Ra'nā*, who mentions the above works, says that Sarkhwush also left two *Divāns*, consisting of *Qaṣīdahs*, *Gazals*, *Rubā'īs* and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120-121 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated: nineteenth century.

No. 689.

fol. 90, lines 14-15; size $9 \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

هریسه بهار

HAMÎSHAH BAHÂR.

‘Eternal Spring.’

A biographical dictionary of Persian poets who flourished in India from the time of Jahāngīr (A.N. 1014-1037 = A.D. 1605-1628).

to the accession of Muḥammad Shāh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963-1014 = A.D. 1556-1605) arranged in alphabetical order.

Author: كشن چند اخلاص Kishan Chand Ikhlās.

Beginning:—

ای ذکر نو کلفروش برار سخن ز نکیں : تو بزرگ درگ نلزار سخن
اوصاف نو دینچند معجموت حسن توصیف تو عشاق رخسار سخن

The author Kishan Chand, with the poetical *nom de plume* Ikhlās, was a Khatri Hindû of Shāhjahānabād. His father, Achal Dās, was an admirer of learning and spent his time in the society of the learned. Ikhlās died in the reign of Almad Shāh (A.H. 1160-1167 = A.D. 1747-1753). See Bland, *Earliest Biography*, p. 169; Sprenger, *Oude Cat.*, p. 117, where a complete list of the poets noticed in this work is given. See also Rien, iii, p. 1086^o. A copy of the work is noticed in Eth., Ind. Office Lib. Cat., No. 675.

The author says on fol. 2^o that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in Eth., India Office Lib. Copy, is Mir Ilāhī. Amir Khān Anjām, who is the first poet in Sprenger's list, and the second in Eth.'s, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated: latter half of the nineteenth century.

No. 690.

fol. 216; lines 14-16; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

ساقینہ خوشگو

SAFÎNAH-I KHWUSHGÛ.

Biographical notices of Persian poets, with extracts from their works.

Author: Bindrāban Dās, with the *takhalluṣ* Khwushgû بندرانی داس المختص به خوشگو.

The author, a Hindû of the Bais tribe, was a native of Mathra. He enjoyed the company of Mirzā 'Abd-ul-Qādir Bidil, Muḥammad Afzal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirāj-ud-Din 'Alī Khān Ārzū, who in his *Majma'*

un-Nafā'is, vol. i, fol. 137^a, remarks that Khwushgū was his constant companion for twenty-five years. Both Ārzū and the author of the Gul-i-Ra'na, fol. 269^a, say that Khwushgū dedicated the present work to 'Umdat-ul-Mulk Amīr Khān *Anjam*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilāhābād. He died in 'Azimābād. The author of the Gul-i-Ra'na gives the following as the date of Khwushgū's death. در مشورۃ سابع عهده و ساله و "الف" در عظم آبان بنه سکر عنصری و اگداست

The author began the work in A.H. 1137 = A.D. 1721, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ārzū added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376. Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی معروضان از فصل دوم تذکره مذکورین داس خوشگو

مخلص *

The first poet mentioned here is مطهر. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا ببری است

ملک در دست سلیمان نیست در انکساری است

2. Husayni, a good poet of 'Ālamgir's time; was alive in A.H. 1103 = A.D. 1692, fol. 2^a.

3. Bābā Muḥammad 'Alī Isfahānī, a companion of Ḥakīm Shifā'ī; died in A.H. 1103 = A.D. 1692, fol. 3^a.

4. Shāh Ismā'il, with the *takhalluṣ* Dabih and Dabihī, the son of Kamāl Muḥammad Maḥmūd and companion of Muḥammad Tāhir Naṣrābādī and other poets of Īrān; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadira, with the *takhalluṣ* 'Irfān; led a simple and obscure life in Isfahān; died in A.H. 1105 = A.D. 1694, fol. 3^a.

6. Mirzâ Nizâm-ud-Din Ahmad, with the *takhalluṣ* Tâh' ; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd : left a short Diwân. His son Mirzâ Husâm-ud-Din, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Isfahân ; was the sister's son of the calligrapher, Shafi'â ; did not come to India, but spent his time in Isfahân in poetical discussion with Mirzâ Hasan Wâhib : lived for more than one hundred years ; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694 fol. 4^b.

8. Mirzâ Muḥammad Tâhir, with the *takhalluṣ* Tâhir, of Naṣrâbâd ; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Ṣadr-ud-Din 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Isfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops until he received full training under Aqâ Husayn Khwâusari, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Sâ'ib and Mirzâ Jalâl Asir. He wrote a Maṣnawî, in imitation of the artificial Maṣnawî of Ahlî Shirâzi, fol. 5^a.

9. Mirza Badî'uz Zamân, the eldest son of the above-mentioned Tâhir Naṣrâbâdî, was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâji 'Abd-ul-Wâsi, with the *takhalluṣ* Aqdas ; the son of Hâji Muḥammad Jân Qudsi ; attached to the service of Zib-un-Nisâ Begum till the end of 'Alamgir's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Maḍmûn and Maṣhrabi, of 'Azimâbad, Patnah ; was a pupil and clerk of Mirzâ Murizz Mûsawî Khân Fitrât at the time of the latter's Diwânî of the said place, fol. 7^b.

12. Muḥammad Ibrâhim, with the *takhalluṣ* Inṣâf ; Indian-born, a pupil of Mirzâ Murizz Mûsawî Khân, but died in his youth ; left a short Diwân fol. 8^a.

13. Mir Jamil, with the *takhalluṣ* Sûzi, originally of Bukhârâ ; was a Mansabdâr of 'Alamgir's time and an intimate friend of Mirzâ Bidil : left a short Diwân, fol. 8^b.

14. Mirzâ Ismâ'il, with the *takhalluṣ* Hijâb ; a Muḡal of Persia ; came to India towards the close of 'Alamgir's time, fol. 8^b.

15. Muḥammad Ishâq, with the *takhalluṣ* Shaukat, of Bukhârâ ;

came to Herat in A.H. 1088=A.D. 1677, and attached himself to the service of Šafr Qulī Khān, the Governor: was also favoured by Mirzā Saʿd-ud-Dīn Muḥammad Rāqim, the wazīr of Khurāsān, and was alive there till A.H. 1105=A.D. 1694. The date of his death is unknown, fol. 9^a.

16. Mukhlis Kāshī, a popular poet; his *Diwān* is well-known, yet Naṣrābādī does not mention him in his *Tadhkirah*, fol. 10.

17. Shafīʿī, with the *takhalluṣ* Asar: blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tarikh*s, in which he gives A.H. 1105=A.D. 1694, he is known to have been alive until that year, fol. 11.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets with some of whom the writer was acquainted.

Mīrān Shāh Nāṣir, with the *takhalluṣ* ʿAlī, son of Rajab ʿAlī Hālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Naṣrābādī that ʿAlī was a Chelāh (slave) of Kashmir is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dultaqār Khān Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍān, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliya, fol. 13.

Mīr Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mir ʿImād and pupil of his own uncle, Mir Maʾākhīr Ḥusayn Saqīb: received high *manṣabs* from Muḥammad Azam Shāh, but was subsequently dismissed. His sister's sons, Mir Gāzī Shāhid and Irādat Khān Wadhwa, were his pupils. He died A.H. 1107 (A.D. 1693), fol. 17.

Mirzā Qutb-ud-Dīn, with the *takhalluṣ* Māʾil, the elder brother of Mirzā Nizām-ud-Dīn Tāhīr, a pupil of Mirzā Muḥizz Mūsawī: suffering from insanity towards the end of his life, he gave up public service and died 27 Ramaḍān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and Maṣnawī, which are popular, he left a beautiful *Ṣafī*, fol. 19.

ʿAqīl Khān, with the *takhalluṣ* Rāzī and bearing the name ʿAskarī, a Sayyid of Khawaf, was the Bakshī of Prince Aurangzib, and later the Subahdār of Shāhjahānābad: was well versed in Sūfism, and to him Mirzā Bidil owes his eminence: was a disciple of Shaykh Burhān Shattārī Burhānpūrī, whose discourses he wrote down: is the author of: (1) *مربع*, (2) (illegible), (3) *لؤلؤ حوی* and (4) *قصه شمع راجه رانی* سنه تا بدعات مسمی شمع و سوانه. He also

left a Diwan. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Ālamgir's reign, fol. 20ⁿ.

Imām Qulī Khān, with the *takhalluṣ* Muntahī, of a family originally of Irān, but Indian for two generations; was an intimate friend of Miẓān Nāṣir 'Alī: his short Diwān had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmūd, with the *takhalluṣ* Ḥavṛān, of Sirhind: followed the model of Miẓān Nāṣir 'Alī, fol. 21^b.

Mir Hādī, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ Ullāh Khān, with the *takhalluṣ* Ḥifẓī, the son of Nawwāb 'Allāmī Sa'd Ullāh Khān, prime minister of Shāh Jahān; received the Ṣūbahdārī of Sistān and Tattah towards the end of 'Ālamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khān, with the *takhalluṣ* Qābīl (also dead at the time of writing), in Dakhan, where the latter had come with Nizām-ul-Mulk Āṣaf Jah, fol. 22^a.

Shukr-Ullāh Khān with the *takhalluṣ* Khāksār, a Sayyid of Khawaf, son-in-law of Āqil Khān Rāzi; left a short Diwān and a commentary on Rūmī's Maṣnawī: died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullā Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Ṣālīh Māzandarān, and daughter's son of Muḥammad Taqī Majlisī: came to India towards the close of 'Ālamgir's reign, and was appointed tutor to Zib-un-Nisā Begam: died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24^a.

Shaykh Husām-ud-Dīn father of the writer's master, Sirāj-ud-Dīn 'Alī Khān Ārzû: was a Mansabdār under 'Ālamgir and died A.H. 1115 (A.D. 1703), fol. 25^a.

Muḥammad Akram, with the *takhalluṣ* Ġanimat, received his training under Mir Muḥammad Zamān Rāsikh; spent some time in the company of Mirzā Uṭluq Beg, the Faujdār of Sialkot; wrote the Maṣnawī *نورنگی عشق*, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzā Abd-ul-Azīz (the son of the just mentioned Mirzā): fell in love with a boy named Shāhid, fol. 25^b.

Khawājah 'Abd-ur-Rahmān, with the *takhalluṣ* 'Abīd, of Tūrān origin, led an ascetic life, and generally spent his time in the company of Nāṣir 'Alī, fol. 27^a.

Mir Jalāl-ud-Dīn, with the *takhalluṣ* Siyādat, a Sayyid of the Panjāb: settled in Lahore: was a great poet, and has left a Diwān: had three brothers, all of whom were good poets, fol. 27^a.

Mir Ahmad, with the *takhallus* Fā'iq, the brother of Mir Jalāl-ud-Dīn Siyādat : is said to have been, as his brother was also, a pupil of Mirzā Dārāb Juyā, fol. 28.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Dīn Siyādat, insane during the last portion of his life : has left a Diwān, fol. 20.

Mir Madhūsh, another brother and pupil of Siyādat, author of a Diwān : held high posts in Lahore towards the end of Alamgir's reign, fol. 30^a.

Murzā Abul Fath with the *takhallus* Fatih, the brother's son of Muhammad Husayn 'Arif Sabzwari : came to India from Istahan towards the end of Alamgir's reign, fol. 20.

Muhammad Sa'id Qurayshī, of Azimābād, Patialah, a companion of 'Aqil Khān Rāzi : well versed in the various branches of Arabic and Persian literature : left fifty-five works :

اِسْتَبْقَ وَتَصْنِيفٌ عَدَسٌ شَرْحُ مَعْنَايَ حُرُورِي وَشُرُوحُ كَلِمَةٍ وَشَائِبَةٍ
وَعَدَدٌ وَتَذَكُّرٌ مَعْنَايَ حُرُورِي وَفَوَائِي وَتَحْقِيقُ كَلِمَةٍ وَتَذَكُّرٌ
وَدَوِي وَتَسْنِيفٌ دُرِّي *

The scholars of Azimabad treat his works as authentic. He wrote a Diwān, in which he adopts the *takhallus* Sa'id and also Galib, and left a Masnawī, fol. 30^a.

Muhammad 'Ashiq *Himmat*, a pupil of Mīvan Nasir 'Alī. The writer had heard from his (Nāsir 'Alī's) son, Mīvan 'Alī 'Azim, that Muhammad 'Ashiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islam by Nāsir 'Alī. He lived in Lahore; but, having incurred the displeasure of Himmat Khān Bahādūr, went to Gorakhpūr and Oude, and spent some time with Abul Fath Khān *Juwān*. He left a Diwān and a Masnawī, fol. 30^a.

Shaykh 'Abd-ul-Wahid with the *takhallus* Wahidat, of Thanesar : received training from Mīvan Nasir 'Alī, through whom he gained reputation, lived with Shah Gulshan 'Ullah in Ahrangabad, and left a Diwān and Masnawī, fol. 31^a.

Mirza Abu Turāb, with the *takhallus* Bayda, of Persian origin, lived in the company of Nawwāb Dullaqār Khān of Alamgir's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhallus* Haqqat, a relative of Mir Matakshir Husayn Saqib of Sirhind, wrote a Masnawī in the metre of Yusuf and Zuhkha, fol. 32^a.

Shāh Muḥammad Afdal, with the *takhalluṣ* Afdal; was a relative of Shāh Muḥammad Abul Maʿālī, a saint of Lahore, fol. 32^a.

Mullā Jamāl, who adopted the *takhalluṣ* Suwaydā and also Farḥatī and Ijābat was a poet of Lahore; left three Diwāns and nine Maṣnawīs, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqan of Hahābād, was a Khālifah of Mir Sayyid Muḥammad of Kalpi. His genealogy reaches ʿAbbās, the uncle of the Prophet. His original home was Sayyidpūr in Gāzipūr, but he settled in Hahābād at the desire of his *Pir*. He composed several works in Arabic and Persian, and his *حل عندی مولانا روم* is well-known. He died on Friday 15. Duḥijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabīʿ-i Balkhī, a poet of the latter part of ʿĀlamgīr's time; received his *takhalluṣ* from Mullā Shaukat, fol. 33^a.

Muhammad Saʿd with the *takhalluṣ* Ijāz a middle-class man of Shāhjahānābād, was a pupil of Shaykh ʿAbd-ul ʿAzīz ʿIzzat. He spent his last days in Multān in the company of the Subahdār of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hāji Muḥammad Aslam, with the *takhalluṣ* Sālm, originally from Kashmīr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fānī, the master of Mullā Tāhir Gani. For a long time he was attached to the service of Muḥammad Azam Shāh, who permitted him to go on pilgrimage. On his return he visited Mirzā Bidil, who held his Diwān in high estimation. He died in Kashmīr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shāhzādah Muhammad Azam Shāh entitled ʿĀli Jāh, with the *takhalluṣ* Azam was born in A.H. 1056 (A.D. 1646). He died 18 Rabr 1, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humāyun, near the tombs of Muḥād Bakī sh and Dārā Shikūh. Mirzā Bidil, Mir Muḥammad Zamān *Rāsikh* Hāji Aslam *Salim* and Hakim Shaykh Husayn Shuhnat were his court poets. He composed beautiful Hindi poems, and his compositions on music are well known, fol. 36^a.

Izad Baksh, with the *takhalluṣ* Rasā, the grandson of Asat Khan Jafar and the pupil of Shaykh ʿAbd-ul ʿAzīz ʿIzzat was a Shīah, converted to the Sunnī belief by his master ʿIzzat, and therefore for a long time used the *takhalluṣ* Sunnī, which he subsequently changed to Rasā. His two compositions are mentioned thus:—

شرحی دارد (و ۲) بر سئله کشف العطّ که شبیر عزّت در روید شمع
نوشته و ریاض انوداد نام منشی بزرگ خصل خود گذاشته که حدلی
اشتمار دارد *

He served 'Alamgir in several capacities, but when Sultān Muḥammad 'Azīm, the second son of Shāh 'Alam, advanced from 'Azīmābād to Akbarābād, and preparations for a war between the royal army and 'Āh Jāh were being made Izād Bakhsh Rasā having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38^v.

Mir Najīb, with the *takhalluṣ* 'Āh, the Amin of Jizyah at Akbarābād towards the close of 'Alamgir's reign; has left a short Diwān, fol. 38.

Sayyid Ḥasan, with the *takhalluṣ* 'Imā of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindi. He was the elder brother of Sayyid 'Abd-ul-Wāḥid *takhalluṣ* Dāuqi and died in youth, A.H. 1119 (A.D. 1707), fol. 39^v.

Muḥammad Ridā, with the *takhalluṣ* Nivaz, spent most of his time in Aḥmābād, and died A.H. 1120 (A.D. 1708), fol. 39^v.

Mirza Barkhūrdār Beg, with the *takhalluṣ* Fardī, the son of Yādgar Beg of Azīm Shāh's time was the pupil of Mirzā Bihl. He was killed in battle with Muḥammad Azām Shāh, A.H. 1119 (A.D. 1707), fol. 39^v.

Shaykh Kamāl-ul-Dīn, with the *takhalluṣ* Afsar of Dihli the *Khalatāh* of Sayyid Muḥammad of Kālpi, flourished in 'Alamgir's time. He composed the *Masnawī* (راج و ریاض), fol. 39.

Sayyid Husayn, entitled Intivāz Khān, with the *takhalluṣ* Khālīs, was a Ridaw (Sayyid of Persia). He came to India in the beginning of 'Alamgir's reign, and the Emperor married him to the daughter of Mir Hādī better known as Faḍl'ul Khān. He was the Diwān of 'Azīmābād under Prince Muḥammad 'Azīm-ush Shāh, and the *Harid* built by him in Azīmābād on the bank of the Ganges still looks fresh. He received the title of Intivāz Khān from Bahadur Shāh. He composed a long Diwān, to which Mukhlis Khān, *takhalluṣ* Payda, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia he was killed in Sīwistān, and Mir 'Abd-ul-Jāhīl Bilgramī wrote the following *Tarikh* of his death: (تاریخ شهادت حضرت حاج) fol. 40^v.

Khālīs, another poet who lived in Hindūstān and Dakhn. Nothing is known of his origin and family connections. His Diwān

had been seen by Ārzū. He composed a Maṣnawī in praise of Indian fruits, fol. 42^a.

Mun'im Khān Khānān Bahādur Shāhī, with the *takhalluṣ* Mun'im, once a companion of Rūḥ Ullah Khān, *Mir Bakhshī* of 'Ālamgir's time. He was the Wakil, and later the Diwān, of Prince Muḥammad Murazzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became *wazīr* of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *اسماء منعمی* and *مکاشفات منعمی*, fol. 42^b.

Shavkh Jamāl Ullah, with the *takhalluṣ* Lāmīr, of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His Diwān and Maṣnawī consist of from two thousand to three thousand verses, fol. 43^b.

Karam 'Alī, with the *takhalluṣ* Karam, a soldier of Bahādur Shāh, in whose praise he composed Qasīdahs, fol. 43^b.

Mirzā Muḥammadi Beg, with the *takhalluṣ* Birang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711) fol. 44^a.

Rafī Khān, with the *takhalluṣ* Bādīl, the brother's son of Wazīr Khān 'Ālamgiri. He versified the prose work, *Ma'ārij-un-Nubūwat*, in forty thousand verses in the metre of the Shāh Nāmā, and entitled it *حملہ حیدری*. He died in Bahādur Shāh's reign, fol. 44^b.

'Āqīl Khān, with the *takhalluṣ* 'Āshiq, one of the best pupils of Mirzā Bidīl. He died in youth, A.H. 1124 (A.D. 1712). He left a Diwān, fol. 45^a.

Nawāzish Khān, with the *takhalluṣ* Tālī, the son of Islām Khān Rūmī. His house was always full of poets. Mīr Aḥ-san 'Ījād and Nūr Muḥammad Husayn Najīb were his companions. He wrote a short Diwān, and died in the time of Bahādur Shāh, fol. 46^a.

Mukhlis Khān, with the *takhalluṣ* Paydā, a Sayyid of Persia, who held the post of *نائب بخشی* under 'Ālamgir, and died in the reign of Bahādur Shāh, fol. 46^a.

Hakīm Mirzā Muḥammad Nī mat Khān, with the *takhalluṣ* 'Alī, and entitled Dānishmand Khān, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgir's reign. He was skilled both in prose and poetry, and wrote *غفر بانیہ و نادر سامی* in prose. His work, entitled *حسن و عسلی*, is beautiful. His *taḍmīn* of the verses of *نصائب العسلان* واقع حیدر آباد is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His Diwān consists of five thousand verses, fol. 46^a.

Muhammad Yûsuf, with the *takhallus* Qadim, the uncle's son of Qutb-ud-Din *Mû'il*, received full training under Sarkhwush, and died in early youth fol. 49^a.

Mirzâ Akbar, with the *takhallus* Akbar of Daulatâbad in Dakhan, was the author of a *Diwan* and two *Maṣnavis*. Nothing further is known of him fol. 48^a.

Mir Sayyid Muhammad, with the *takhallus* Saqib, a pupil of Mir Tâhir 'Alawî. He suffered from insanity. He left a *Diwân*, fol. 49^a.

Mir 'Abd-ul- Ah, with the *takhallus* Tâhî, of Sabzwâr, received training from Mir Saqib, fol. 49.

Aqâ Ibrâhim, with the *takhallus* Fayḍan, the son of Aqâ Muhammad Ḥusayn Khân *Najî*. A large number of poets always assembled in his house, the author being one of them. Mirzâ Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Din Jahândar Shâh, a. h. 1124 (A.D. 1712), fol. 49.

Mirzâ Ayyûb, with the *takhallus* Jaudat. His father Muhammad Salim, came from Badakhshân to India. In a. h. 1114 (A.D. 1702) he became Amîn of Jizyah at Alwar in Mewat. His memory was so good that he remembered by heart all his poems amounting to 20,000 verses. He died in youth at Delhi, and Sarkhwush composed the following *Tarîkh* of his death: *وہ بہت کونہ سے مر گیا*, fol. 51^a.

Ahmad, with the *takhallus* 'Ibrat, an educated man of Shîh-jahanâbâd and a good musician. He died in a. h. 1125 (A.D. 1713), fol. 51^a.

Hadrat Shâh 'Abd-ul- Ahad, with the *takhallus* Wahdat, but better known as Miyân Gul, the grandson and the *Khalîfah* of Shaykh Ahmad Sirhindî, popularly called Mujaddid Alf Sâmi. He was a darwish of high rank, and lived in Firuzâbad, old Delhi, where he died in the reign of Muhammad Farrukh Siyar, a. h. 1126 = A.D. 1714. He left a small *Diwân*, fol. 52^a.

Aqâ Muhammad Ḥusayn Khân, with the *takhallus* Nâjî, originally from Shirâz, was skilled in calligraphy; wrote good Naskh and Ta'liq hands, and has left a *Diwân*. He lived for the most part in Jahanâbâd, but towards the end of his life he was sent to Bengal as *Dârogah* in the beginning of Farrukh Siyar's reign, and died there in a. h. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^a.

Muhammad Afdal, with the *takhallus* Sarkhwush, the second son of Muhammad Zâhid, who was attached to the service of 'Abd Ullah Khân Zakhmî, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmir, a. h.

1050 = A.D. 1641, in the reign of Shāh Jahān. Tāhīr Naṣrābādī's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhalluṣ* Khwushgū. He died in Muḥarram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyāt* consists of about forty-five thousand *bayts*. His other compositions are : منقوی نور علی نور which he wrote in imitation of Maulānā Rūmī's Maṣnawī, منقوی سادى نامه — منقوی حسن و عشق and حاتمى محمد and منقوی در بیان بعضی خصوصیات مبادوسلطان - فضا و قدر دنیاچه and کلمات الشعرا - حوش و خروش — His prose works are : دیوان , fol. 55^b.

Hakīm 'Abd-ur-Razzāq, with the *takhalluṣ* Mashrab a Sayyid of Isfahān, came to India towards the end of 'Ālamgir's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawāzish Khān 'Tālī'. He was well-skilled in *maqūlāt*, *manqūlāt* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59^b.

Hāfiz Muḥammad Jamāl, with the *takhalluṣ* Talāsh, flourished in the reign of Shāh 'Ālam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a *Diwān*, fol. 60^a.

Khawājah Abul Faṭḥ Khān, with the *takhalluṣ* Junūn, was of Kashmīr origin. In 'Ālamgir's reign, he was the *Dīwān* of Gorakhpūr, in Oude where he settled. In Shāh 'Ālam Bahādur Shāh's reign he became the *Dīwān* of Lucknow, and subsequently of Azīmābād. He died in the latter place, after his dismissal. His body was removed to Gorakhpūr, where it was interred in the grave built by him. He is the author of a *Diwān*. His grandson, Khawājah Muzaḥfar, was still living in Patna, fol. 60^a.

Mirzā Abul Ma'ālī, entitled Wazārat Khān, with the *takhalluṣ* 'Alī, was a native of Īrān, but flourished in India, and held the post of *Dīwān* under Farrukh Siyar. He is the author of a *Diwān*, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzā Mabārak Ullah, with the *takhalluṣ* Wāḍih, the grandson of Irādat Khān, the Subahdār of the Deccan in 'Ālamgir's time, was a pupil of Mir Muḥammad Zamān Rāsikh, and composed a *Qaṣidah*, entitled فلک المعارج. He died in the reign of Farrukh Siyar. He left a bulky *Diwān* and a prose work on Ṣūfism. He left another prose work, in praise of the royal bath room, fol. 61^a.

Shaykh Ismat Ullah, with the *takhalluṣ* Kāmil, a Shaykhzādah of Murādābād, received the *takhalluṣ* from Mirzā Bidil. He died in the reign of Farrukh Siyar, fol. 62^b.

Mir Abd-ur-Rahmān, with the *takhallus* Girāmi, the son of Amānat Khān of Ālamgir's time, fol. 63^a.

Mirzā Faqirā, entitled Sayf Khān, the son of Tarbiyat Khān of Ālamgir's time, was a good soldier, fol. 63^b.

Gustākū, a good poet, fol. 63^c.

Muhammad Amin, with the *takhallus* Maṭla', of whom, however, the author knew nothing. Khān Sāhib (Ārzū) had seen his Diwān, fol. 63^d.

Mir Muhammad 'Alī, with the *takhallus* Maṭla', a Sayyid of Īrān, was a companion of Māhyār Khān, the Faujdār of Islāmābād, Mathrā in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzā Hātim Beg with the *takhallus* Hātim, well-skilled in *Shikastah* hand. Khwushgū practised *Shikastah* hand under him. He learnt the *Shikastah* hand from Mir Gulām 'Alī Buzurg and (c) Mir 'Abd-us-Samad Sukhān (the pupil of Dirāvat Khān, son of Kifāyat Khān). He was a disciple of Hazrat Shāh Gulshan Ullāh, and died in Farrukh Siyar's time, fol. 64^b.

Mirzā Muhsin with the *takhallus* Du'lqadr, enrolled himself as a soldier under prince Shuja', and was from his early age a companion of Mirzā Bihl. Khwushgū saw him, he being then more than ninety years of age, in the company of Bihl, fol. 64^c.

Mir Sayyid Jafar, with the *takhallus* Pūhi, was a Nimut Ullāhi Sayyid. One of his ancestors, named Maḥmūd, settled in Jalasr, a dependency of Agra. He wrote a Diwān, fol. 65^a.

Sadānand, with the *takhallus* Bitakalluf, uncle of Khwushgū, was originally from Lukhnauti. His ancestors served under Dāra Shikūh. He wrote a Diwān which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muhammad Hanf, with the *takhallus* Ulfat, the elder brother of Mir Muhammad Aḥḍal Sābit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Abū Tālib, with the *takhallus* Huma'i, of Isfahān, chief calligrapher of Sultān Husayn Safawī's time, was well-skilled in writing the *Shikastah* hand. He died in A.H. 1130 = A.D. 1718, fol. 66^b.

Mirzā Muhammad Muhsin, with the *takhallus* Tā'su, lived in Yazd in Sultān Husayn Safawī's time. In Farrukh Siyar's time he sent his Diwān to Hakim-ul-Mumalik Shuykh Husayn Shuhrat, and the quotations are from it, fol. 66^c.

Mirzâ Gâzî, with the *takhalluṣ* Shahîd, a relative of Mirzâ Raushan Dāmîr, and the pupil and sister's son of Muhammad Zamân Râsikh, was an intimate friend of Ahmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maṣnawî محبت مکر in imitation of Zulâfi's سماع ساری. His other Maṣnawî is شعر حنون, fol. 67^a.

Sayyid 'Abd Ullah, with the *takhalluṣ* Qâbil, a Bîlgrâmi Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Šarbaland Khân Dilâwar Jung and died in A.H. 1132 = A.D. 1720, fol. 67^b.

Mir Muḥammad Aḥsan, with the *takhalluṣ* Ījād, was a descendant of Shâh Sayyid Nûr-ud-Dîn Muḥarak Ġaznawî. After spending some days in the company of Nawâzish Khân Tâlib, he went to Gujarât, and enrolled himself among the soldiers of Muhammad Aẓam Shâh, and enjoyed there the society of Mirzâ Badîl Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muhammad Mâh, alias Khayr Andish Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Nizâm-ul Mulk, and got through him the *mansab* of three hundred under Prince 'Azîm-ush-Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death, fol. 68^a.

Mirzâ Dâ'ûd Mashhadî the Mutawallî of the tomb of the eighth Imâm 'Alî Muṣî Riḍâ, was one of the best poets of Mashhad. He died in the reign of Sulṭân Ḥusayn Safawî, at the age of seventy, fol. 69^b.

Nûr Muḥammad 'Alî, with the *takhalluṣ* Tamkîn, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmir towards the close of Alamgir's reign. It is known from Gulâb Râi Mukhlîṣ, the Munshi of Nawwâb Zabardâst Khân bin Ibrâhîm Khân, that Mir Tamkîn was the brother's son and pupil of Mir 'Abd-ur-Rasûl Istîḡnâ, and that he died in A.H. 1132 = A.D. 1720, fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Blûpat Râi Bayrâgî, with the *takhalluṣ* Bî'am, a Khatû Hindû whose ancestors were Qânûngûs in the Pânjâb. He fell in love with a Hindû boy, named Narâyan Chând, and after relinquishing the world became the disciple of Narâyan Bayrâgî. He wrote the Hindî work پروردہ چندر نامک in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû in his fourteenth year, derived

knowledge from him. He left several compositions. His *Ma'nawī* on the stories of the Indian saints *محدثان مومنی* is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 76.

Mirzā Abd-ul Qādir with the *takhalluṣ* Bihl, was a Muḥal of the Afās tribe. His father, Mirzā 'Abd-ul Khāliq, was a man of great piety. Bihl was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwish, a friend of his father, found out the Tarīkh *تاریخ* for the date of his birth. He finished the Quran at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qal'andar. At first he was attached to the service of Shāh Shujā', the second son of Shāh Jahān. He at first adopted the *takhalluṣ* of Razm, which he subsequently changed to Bihl. He entered the service of Muḥammad Azam Shāh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shāh 'Abd-ul 'Aziz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahānabad, where Khwushghī visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in ḡnā'is, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His *چهار علمو* and his *چهار* sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Sa'ar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his country ten years before his death, fol. 73. [For his works, see vol. iii, p. 195, of this catalogue.]

Nazim Khan, with the *takhalluṣ* Fariz, was of Quimm. He came to Sind, and thence to Dihli, where he received a *mansab* and the title of Nazim Khan. He died in the beginning of Muḥammad Shāh's reign, fol. 97.

Sayyid Amir Khān, 'Alamgir Shāhī, a Sayyid of Sind, was the subahdār of Akbarābad in Bahādur Shāh's time, and became the Sadr of Hindustān in Farrukh Siyar's time. He died in the beginning of Muḥammad Shāh's reign. He is said to have left a small Diwan. His *takhalluṣ* could not be ascertained, fol. 97.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā 'Abd-ul Gam Beg Qubūl, fol. 98.

Muḥammad 'Atā Ullah, with the *takhalluṣ* 'Atā, a native of Amroha in Moradabad, was a pupil of Mirzā Bihl, and died A.H. 1136 = A.D. 1724, fol. 98.

Sayyid Ṣalūbat Khān, with the *takhalluṣ* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mir Âtish in Farrukh Siyar's reign, and a friend of Şamsâm-ud-Daulah, son of Amir-ul-Umarâ Bahâdur. He is the author of a *Diwân*, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Ġanî Beg with the *takhalluṣ* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihli. He wrote poems in praise of Şamsâm-ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99^b.

Mir 'Abd-ul Jalil, with the *takhalluṣ* Wâsiṭî, of Bilgrâm, at first adopted the *takhalluṣ* Tarâzî. His father, Mir Sayyid Aḥmad, was a pious man. 'Abd-ul Jalil was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgîr in A.H. 1111 = A.D. 1700, and obtained a *mansab* and the posts of Bakhshigari and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sistân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the *Maṣnawî* *اعمال الخيال*. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhalluṣ* Şabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazir. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bidil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliya, as Mir Sâman and Diwân. He was present in the army of Amir-ul-Umarâ Sayyid Ḥusayn 'Alî Khân in the conquest of the Deccan, and composed a *Maṣnawî* of 700 verses on the conquests of the Sayyid, in the style of the *Shâh Nâmah*. He died in Shabân, A.H. 1138 = A.D. 1726, fol. 103.^a

Furṣat, of Kashmîrî origin, received training from Ḥaḍrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^a.

Bhûpat Râi, with the *takhalluṣ* Bâniyah, of Sahâranpûr, lived in Aẓam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhalluṣ* Mukhlîṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatri Hindû. In the reign of 'Âlamgîr, when the author was in Ajmîr, he visited Mukhlîṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khān were staying there, fol. 106^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Gulshan, a Shaykhzādah of Burhānpūr, was a great saint of the Naqshbandī order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the *takhalluṣ* Aḥad. He spent twenty years in Aḥmadābād, Aurangābād and in cities in the Deccan, and twenty years in Shāhjahānābād, in the mosque built by Zib-un-Nisā on the banks of the Jamnā. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1149 = A.D. 1728, and was buried in Aḥdipūrah, near Shāh Ganj, in a place belonging to Khwājah Muḥammad Nāsir, fol. 106^b.

Mir 'Abd-us-Samad, with the *takhalluṣ* Sachun, a Persian Sayyid. He received the *takhalluṣ* from Mirzā 'Abd-ul Qādir Bidil, from whom he received training at first. He finally went to Aḥmadābād with Mubāriz-ul-Mulk Sarbuland Khān, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Mirān Faḥl Ullah, with the *takhalluṣ* Khwushtar and Hunar, the second son of Mirān Muḥammad Afdal Sarkawush, was in the service of Ah Aḥmad Khān, through whose influence he received the *mansab* of five hundred and the title of Hunarwar Khān. He died in youth A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Azmat Ullah, with the *takhalluṣ* Bikiabar, was the son of Mir Luṭf Ullah. He wrote several ṣūfī treatises and Maṣnawīs. Mirzā Bidil enjoyed his society, and it is said in the *Tadhkirah* of Gulām 'Alī Azad that Bikiabar in his *Tadhkirah*, entitled سننہ سخبری, gives in detail an account of his intercourse with the Mirzā. He died on Monday, 24 Duḥḡad, A.H. 1142 = A.D. 1730, and was buried by the side of Nizām-ud-Din Auliya. His Kulliyāt consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Luṭf Ullah, with the *takhalluṣ* Aḥmadi, but better known as Shāh Luddha, Bilgrāmī, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khān. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattārī at Burhānpūr, and then to Mir 'Abd-ul Jahīl. Subsequently, he interviewed Mir Sayyid Aḥmad of Kālpi, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Gulām Muṣṭafā, with the *takhalluṣ* Fāriḡ, the brother's

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mubārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابهى سنگه of Jodepūr, on 8 Rabi' II. A.H. 1143 = A.D. 1731, fol. 114^a.

Khawājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fīl. He and his brother, Khawājah Kāmil, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dāroḡah of the artillery of Amīr-ul Umarā Ṣaṣṣām-ud-Daulah, he retired from the service. He wrote the Maṣnawī عمرات الجمال, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindi poems under the *takhalluṣ* بُد هونت. He died A.H. 1143 = A.D. 1731, fol. 115^a.

Ikhlaṣ Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgir, in the presence of Maulavī Siyālkoti, and received honours and distinctions. In the time of Farrukh Siyar, he received the *mansab* of 5,000, and became the Munshī-ul-Mamālik. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117^b.

Shaykh Muḥammad Ridā was from Sistān, but on account of his service lived for the most part in Bhakar. He was a pupil of Mir 'Abd-ul Jalil Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālāh Shēo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūktī Mal Asad Khānī, was a pupil of Mirzā Bidil, and wrote a prose work, entitled گلشن سار ارم, in the style of the Mirzā's Chahār Unṣur. He died in Akbarābād. A.H. 1144 = A.D. 1729, fol. 118^a.

Arṣhad 'Alī, with the *takhalluṣ* Rasā'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhikah, and a friend of Ārzū. He died in Dihli, A.H. 1144 = A.D. 1732, fol. 122^a.

Mir Gulām 'Alī, with the *takhalluṣ* Aḥsani, a Sayyid of Gawāliyar. Sirāf-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, *Thānahdār* of Gāznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as *Thānahdār* of Gāznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^b.

Maulavī Imām-ud-Dīn, with the *takhalluṣ* Riyādi, the son of

Lutf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1733, fol. 123^a.

Fath Muḥammad with the *takhalluṣ* Fā'id, the Munshi of Murtaqīd-ud-Daulah Shāh Wardi Khān Qarāwal Begi. The author saw him several times in the house of Khwushhāl Chaud, the Diwān of the Khān. He died, A.H. 1145 = A.D. 1733. He left a small Diwān, fol. 123^c.

Zāhid 'Alī Khān, with the *takhalluṣ* Sakka a good poet of Persia was for some time the Beglerbeg of the king of the port of Lār. He came to India during the reign of Muḥammad Shāh, from whom he received the *mansab* of 5,000. Nawwāb Burhān-ul-Mulk Sa'adat Khān Bahādur promised him the rank of 7,000, but soon afterwards Sakka was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Diwān. The author saw a *Buyād* of the poet, written by himself, fol. 124^a.

Shāh Mubārak, with the *takhalluṣ* Ābrū one of the *Pirzādahs* of Cawāhiyar, a pupil of Sirāj-ud-Dīn 'Alī Khān Arzū, was well-versed in *Rikhsat*, in which he left a voluminous Diwān. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^c.

Nimat Ullah Khān, with the *takhalluṣ* Nīmat, a Nīmat Ullāhi Sayyid, was the son of Nawwāb Rūḥ Ullah Khān Mir Bakshi of 'Alamgir's time. Like his father he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shāh he was the Shūbahdār of Azīmābād, Pātna. He was a pupil of Mirzā 'Abd-ul-Gani Beg Qubūl: and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Māh, with the *takhalluṣ* Sadāqat, the brother's son of Muḥammad Akram Ganimat, was from the Panjāb, and occasionally visited the house of Arzū. He died in A.H. 1148 = A.D. 1736, fol. 126^c.

Hakim-ul-Mamālik Shaykh Husayn, with the *takhalluṣ* Shubrat was originally from Arabia. His father settled in Shirāz, but Shubrat came to India, and spent his life in the service of Prince Muḥammad Azam Shāh. He was well versed in medicine. He frequented the society of Mirzā Bidil and Hājī Aslam Sālim Khwushgū visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwān is popular, fol. 128^b.

Muḥammad Sumā Khān, with the *takhalluṣ* Wahbat, originally from Kashmir, lived with Ikhlās Khān the newly converted Muslim who wrote the تاریخ مرجع شاهی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nūr Ullah, with the *takhalluṣ* Nuzbat of Kashmir, was a pupil

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a.

Mir Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣab-dâr* under Muḥammad Shâh, fol. 131^b.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmir, was the brother's son of Rukn-ud-Daulah 'Itiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Husayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâhir. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

Mirzâ Muḥammad Aḥsan, brother of 'Arif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Dullaqâr 'Alî Khân. He was in the army of Muḥammad Azam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qaṣidahs and Maṣnawis, he wrote a prose work dealing with 'Itimâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Ālamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî', originally from Persia, lived in Kashmir. He was a pupil of Mullâ Sâfi', fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâf, a disciple and pupil of Ḥaḍrat Shâh Gulshan, was very kind to the author. He died in Shâhjahânâbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihli. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Ālamgîr's time, was a pupil of Mirzâ Bidil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muqim Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Murizz-ud-Dîn Jahândâr Shâh. He was the Diwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Muḥammad 'Alī, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ārzū, and in the beginning of Muḥammad Shāh's reign was in service in Bengal. fol. 136^a.

Farrukh, lived in Amnābād, Lahore, fol. 136^b.

Mir Muḥammad Nāṣir, with the *takhalluṣ* Sāmān, a Sayyid of Jaunpūr, flourished under Mirzā Jānjānān Mazhar, and finally settled in his native country as a Bakhshī and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mir Muḥammad 'Alī, with the *takhalluṣ* Rā'ij, a Sayyid of Tarshiz, lived for a long time in Siyālkot, Panjāb: and died, A.H. 1150 = A.D. 1737. The author read his Diwān with great pleasure, fol. 137^a.

Muḥammad Muqim, with the *takhalluṣ* Āzād, of Akbarābād, was a pupil of Ḥāji Aslam Sālim. In the reign of Bahādur Shāh, he was with Sayyid Amīr Khān, Šūbahdār of Tattah. He was a friend and companion of Ārzū, Mirzā Ḥātīb Beg and Mīrān 'Alī 'Azīm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwān, a copy of which reached Anand Rām Mukhlis at Shāhjāhānābād, fol. 138^b.

Mirzā Abū Turāb, with the *takhalluṣ* Ġubār, son of Muḥammad 'Alī Khān ibn-i Mirzā Ḥabīb, was of a noble family of Persia. His father and Mukhlis Khān Paydā were *Tanbakhshis* تنبخشی of 'Ālamgir's time. As Ġubār spent a great portion of his life in Aḥmadābād, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khān, the Šūbahdār of Gujarāt, and the Rājputs, A.H. 1150 = A.D. 1737, fol. 138^b.

Šamšām-ud-Daulah Khān-daurān Bahādur Maṣṣūr Jang, with the original name Khwājah Āṣim and the same *takhalluṣ* (Āṣim), was of Akbarābād, and held high position under Farrukh Siyar. In Bahādur Shāh's time he held the post of Bakhshī under Prince 'Azīm-ush-Shān, and received the title of Ashraf Khān. Subsequently he was deputed to Bengal, and received the title of Khān-damān Bahādur, and distinguished himself in the battle fought with Jahāndār Shāh near Akbarābād. Soon after, he received the title of Šamšām-ud-Daulah. On Muḥammad Shāh's accession, Āṣim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khān, and after achieving victory received the *mansab* of 8,600 and the title of Amir-ul-Umarā. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nādir Shāh at Karnāl on the 21st of Dūlqa'd, A.H. 1151 = A.D. 1738. After his death Nādir Shāh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afdal, with the *takhalluṣ* Sābit, of the noble Sayyid family of Khawāf, was the brother's son of Hūmmat Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیه) on the death of Imām Husayn in the form of a Maṣnawī. Although his ancestors were Sunnis, he professed the Shī'ah faith. He spent his last days in the house of Hakīm Imām-ud-Din Aksir, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Haydar, with the *takhalluṣ* Tajrid, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *mansab* under a relative of 'Imād-ud-Daulah, but subsequently went to Sind with the Sūbahdār of that place, and thence to Sūrat. He then came to Bengal, and enjoyed the company of Shujā'-ud-Daulah. He died there after A.H. 1151 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Aṣṭar, but afterwards 'Alī, was the best poet of Ajmir. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmir. He spent some time at Peshāwar, after which he entered the service of Muzaffar Khān, the brother of Nawwāb Amir-ul-Umarā, and then that of Burhān-ul-Mulk Sarādat Khān, finally attaching himself to the service of 'Alī Aẓgār Khān, *takhalluṣ* Shujā'. He is the author of a long Diwān, and wrote several Maṣnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhalluṣ* Ishāq, rose to distinction in the reign of Muḥammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khwājah 'Abd Ullah, with the *takhalluṣ* Sāmī, belonged to the family of Mullā 'Iwāḍ Wajīb, and flourished under Muḥammad Aẓam Shāh. He was a friend of Mirzā Bidil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhalluṣ* Anwar, was the son of Haydar Khān, the friend of 'Umdat-ul-Mulk Amir Khān of 'Ālamgir's time. For a long time he was in Kābul with his father, but subsequently came to Aẓimābād, Patna, where he lived with 'Aqā Husaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafīrā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^a.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul-Ganī Beg Qubūl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzā Mahdi, with the *takhallus* Hujjat, of Kashmir, was a pupil of Mirzā Mahdi Hujjat, of Persia. He was the brother's son of Mirzā Dārāb Beg Jūyā, and was for a long time in the company of Nawwāb Ftinād ud-Daulah Qamar-ud-Din Khān Bahādur, fol. 149.

Mullā Sāṭi, of Kashmir, was a pupil of Juyā. He was in the service of Ṣamsām-ud-Daulah Amīr-al-Umra Bahādur, and wrote a long *Diwān*. He died after A.H. 1151 = A.D. 1737, fol. 149.

Muḥammad Mas'ūd, with the *takhallus* Rāḥ, of Kashmir, was a pupil of Mullā Sāṭi, and spent some time in the service of Ṣamsām-ud-Daulah, through whose influence he received a *Jāgīr* in Kashmir; but subsequently he returned home, 150.

Shaykh Faqīr Ullah, with the *takhallus* Afīn, was a good poet of Lahore. The author saw Afīn's *Diwān* with Miẓān Nūr-ul-'Ayn Wāqif at Patyālah, fol. 151.

Mullā Dānā, of Kashmīri origin, wrote the *Shāh Nāmāh* of Farrukh Siyar سر شاهنامه with Nāẓim Khān. He lived on a *Jāgīr* for a long time in Kashmir, and died after A.H. 1150 = A.D. 1737, fol. 153^b.

Ma'niyāb Khān, with the *takhallus* Shā'ir, whose name was Gul Muḥammad, was the son of a respectable Darwish of Panjāb. One of the wives of Shāh 'Ālam Bahādur Shāh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzā Bidil, and a court poet of Muḥammad Shāh. He died in A.H. 1157 = A.D. 1744. He left a *Diwān* and *Maṣnawī*, fol. 154.

Aḥmad Yār Khān, with the *takhallus* Mūjīd, the brother's son of Imtiyāz Khān Khāns, was a Sayyid of Mashhad, but lived for a long time in 'Azīmābād, Patna, and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alī, with the *takhallus* Būyā, son of Shāh Muḥammad Wah, an inhabitant of Karūnji, in Patna, was a disciple of Hadrat Shāh Gulshan Ullah, and a pupil of Miẓān 'Azīz Ullah 'Azī. When the author enquired about Būyā in 'Azīmābād, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mīhr 'Alī, with the *takhallus* Bikas, a Qādīzadah of محمدا (?) in Akbarābād, was a pupil of Mirza Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

Nizâm Khân, with the *takhalluṣ* Mirjiz, of an Afġân tribe of Peshâwar, was a pupil of ‘Abd-ul-Latif Khân Tanhâ, and flourished in the time of Farrukh Siyar. fol. 156^b.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nuṣrat Ullah Khân, was a pupil of ‘Abd-ul-Latif Khân Tanhâ. He is the author of seventy-thousand verse-. fol. 157

Mirzâ Muḥammad ‘Ali, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاه نامه. The writer saw him one day in the assembly at Samṣâm-ud-Daulah's place. He enjoyed for a long time the company of ‘Abd-ul-Latif Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ‘-ud-Daulah Bahadur, and died there, fol. 157^a.

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umid, born and brought up in Iṣfahân, was the pupil of Mirzâ Tahîr Wahîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihli in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhalluṣ* Sûfi, was a leading man of Kashmir. His brother, ‘Abd-ul-Majîd Khân, served as Diwân under Farrukh Siyar and Muḥammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâṭir, fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk ‘Asaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzi-ud-Dîn Khân Bahâdur Firûz Jang bin ‘Abid Khân, and rose to high distinction during the reigns of ‘Âlamgir and his successors. He wrote fine prose. In the Diwân which he sent to Mirzâ Bidil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of ‘Asaf Jah, he changed it to ‘Asaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748, fol. 158^b.

Didah Maġûl with the *takhalluṣ* Didah and entitled ‘Azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Subahdâr of Kashmir. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman was from Persia. In the reign of Muḥammad Shâh through the influence of Nawwâb Burhân-ul-Mulk Sa‘âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says :— It appears from the *Tadkirah* of ‘Ali Qulî Khân Wâlih Dâġistân that Ayman was born in Qumm.

and came in 'Ālamgir's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the *mansab* of 5,000. He was killed in the battle fought between Burhān-ul-Mulk Sa'ādat Khān and Nādir Shāh. A.H. 1151 = A.D. 1738.]

Ġulam Ashraf Khān, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullāh Khān, *takhalluṣ* Rāḍi, of Kaṣhmīrī origin, was a brother of Qāḍi Khān Kaṣhmīrī, and received the title of Faṣāḥat Khān in the reign of Muḥammad Shāh. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl; fol. 162^c.

Mir Muḥammad 'Alīm, with the *takhalluṣ* Taḥqīq, was the son of Mir Badī-ud-Dīn Samargandī, popularly called Mir Matin, and the pupil of Mirzā Murizz Mūsawī Khān Fīrāt. He led a happy and respectable life in 'Azīmābād. He was well versed in various arts. He spent many days in Shāhjahānābād, and visited Bengal. He is the author of a long Diwān, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Aziz Ullāh, with the *takhalluṣ* 'Aziz, the son of Mullā Mubārak, the tutor of Zib-un-Nisā Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shāh Yaqīn, with the *takhalluṣ* Yaqīn, a Muḡal of Tūrānī origin, led the life of a Darwish, and spent his time in the coffee shops of Shāhjahānābād. He wrote a Diwān; fol. 163^c.

Raḥmat Ullāh, with the *takhalluṣ* Tamkīn, was the grandson of Mullā Muḥammad Amin, the renowned scholar of the times of Shāh Jahān and 'Ālamgir. Tamkīn's original home was in Kaṣhmīr. He was the tutor of Jawāhir Khān, and a pupil of Mirzā 'Add-ul Ġanī Beg Qubūl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mūsawī Sayyids, came to India and settled in Sandilāl, Lucknow. He was a pupil of Mirzā Bidil; fol. 164^b.

Khayr Ullāh, with the *takhalluṣ* Fidā, originally of Gujarāt, was a good Maṣnawī writer, but had little taste in Ġazals; fol. 165^b.

Sayyid 'Abd-ul Wāḥid, with the *takhalluṣ* Wāḥid and Dauqī, of Bilgrām, was the elder brother of Mir Aḥsan Imā. At first he entered the service of Prince Muḥammad A'zam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mubārīz-ul Mulk. He was a friend and a pupil of Mir

·Azmat Ullah Bikhabar. He is the author of the work *شکرستان خیال*; fol. 165^b.

Mir Muḥammad Samī, with the *takhalluṣ* Maḥzar, was a foreign Muḡal. While *Muḥtasib* of Ajmīr, he received training in poetry from Muḥammad Muqīm Khān Masīḥ; fol. 166^a.

Khwājah Maqṣūd, with the *takhalluṣ* Jāmī, of Kashmīr, was a disciple of Mirzā ‘Abd ul Ġanī Beg Qubūl. He is the author of a *Diwān*; fol. 166^a.

Mirzā ‘Alī Beg is said to have been originally from Īrān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā ‘Abd-ul Ġanī Beg Qubūl; fol. 166^b.

Mirzā Ta’lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Khān Masīḥ, and afterwards came to Shāhjahānābād; fol. 166^b.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īrānīan born, lived in Mathrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Diwān* and *Maṣnawī*; fol. 167^a.

Shaykh Ṣadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bidīl; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāzīm, with the *takhalluṣ* Āgāh, the son of Shaykh Ṣadr-ud-Dīn Muḥammad, was a companion of Ma’nīyāb Khān, *takhalluṣ* Shā’ir, and was intimate with the author; fol. 167^b.

‘Abd-ul-‘Alī, with the *takhalluṣ* Taḥsīn, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa’ādāt Khān; fol. 168^a.

‘Abd-ul-‘Azīm, with the *takhalluṣ* Taḥsīn, of Lahore, placed himself in early life in the pupilship of Miṣṣan Faqīr Ullah Āfīrīn; fol. 168^a.

Hakīm Beg Khān, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shādmān Khān, was a Ṣūbatdār there, was a pupil of Miṣṣan Āfīrīn, and wrote a *Tadkīrah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Nasr Ullah, with the *takhalluṣ* Yatīm, passed his days in Lahore, and was a pupil of Miṣṣan Āfīrīn; fol. 168^b.

Nusrat, originally from Kashmīr, lived in Lahore. He wrote a *Diwān*; fol. 169^a.

Shāh Mīm (ميم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled Ṣāhib-ul-Barakāt Bilgrāmī, was living in Shāhjahānābād, when the book was written; fol. 169^a.

Sayyid Gulām 'Alī, with the *takhalluṣ* Āzād, a Ḥusayni Sayyid of Bilgrām, was the grandson of Mir 'Abd-ul Jalīl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169^b.

Mir Ma'sūm, with the *takhalluṣ* Waḥdān, and entitled 'Alī Nasab Khān, the son of Mir Muḥammad Zamān Rāsikh, spent his time in the Panjāb, where he was very popular; fol. 170^a.

Miyān 'Alī 'Azīm, with the *takhalluṣ* 'Azīm, was the son of Miyān Nāṣir 'Alī. Khwushgū, from birth, enjoyed 'Azīm's favour. He had two brothers, (1) 'Alī 'Alīm, a soldier in the service of Sayyid Qutb-ul-Mulk Bārḥ in Muḥammad Shāh's time, who died in Akbar-ābād, and (2) 'Alī Karīm, who died at the age of twenty; fol. 171^a.

Abul Ḥasan, with the *takhalluṣ* Mirzā, who received the title of Qābil Khān. His family came from Shīrāz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullā Āfīm, and associated with Dilirdil Khān, Šūbahdār of Tattah and Nāẓim of Kaśmīr, after whose death Mirzā attached himself to the service of his son, Himmat Dilir Khān, accompanying him to Etawah. He wrote a voluminous Diwān; fol. 172^a.

Muḥammad 'Āqil, with the *takhalluṣ* Yaktā, a good poet; fol. 172^a.

Rabī', with the *takhalluṣ* Anjab, a pupil of Murtaḍā Qulī Beg, *takhalluṣ* Wālā, was once seen by the author in the presence of Shāh Gulshan Ullah; fol. 172^b.

Šūfī, with the *takhalluṣ* Mastānah, a pupil of Shāh Āfīm Lāhaurī; fol. 173^a.

Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, whose pedigree is not known, was long in the service of Nawwāb Nizām-ul Mulk Āṣaf Jāh in the Deccan. He has left a long Diwān; fol. 173^a.

Muḥammad Pauāh, with the *takhalluṣ* Qābil, of a noble family originally of Kaśmīr, a pupil of Mirzā Bidil, associated long with A'azz Khān, *takhalluṣ* Didah. Subsequently, he came to Lahore with Himmat Dilir Khān. He left several Maṣnawīs and Gazals, and was very kind to the author; fol. 173^a.

Shaykh Muḥammad Aḥsan, with the *takhalluṣ* Sāmī, a descendant of Rājah Todar Mal Khatri, the Diwān of Akbar's time. It was the grandfather of Sāmī that embraced Islām. Sāmī was a pupil of Mirzā Bidil. The author was a friend of his from the time of Bahādur Shāh. Sāmī was in the service of Zahir-ud-Daulah 'Azīm Ullah Khān. He wrote a Diwān and Maṣnawīs; fol. 173^b.

Miyān Šādiq, with the *takhalluṣ* Alqā, was a Shaykhzādah of

Hindūstān. and a friend of Miyān Nāṣir 'Alī. His verses numbered about two thousand. He was well versed in riddles and *Tārīkh*. and composed a prose work entitled چنار کسبیت, which, being of defective eye-sight, he was one day dictating to a man. when the man took it away without his knowledge: fol. 174^a.

Mir Sayyid 'Alī Jaulān. a Qāḍizādah of Parganah Sunām in Sirhind, came to Shāhjahānābād some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf. with the *takhalluṣ* Yaktā. was a native of Kashmīr. where his poetical genius was still highly spoken of: fol. 175^b.

Abul Fayḍ Mast Marnī, although claimed as a pupil of Shaykh Sa'dī, from whom. he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzā Bidil, who revised his poems. He afterwards received training under Ḥakīm Shaykh Ḥusayn Shuhrat; fol. 176^a.

Mirzā Zākī. with the *takhalluṣ* Nadīm, was an Amir of the court of Nādir Shāh, whom he accompanied to India. Here he became intimate with Qizilbāsh Khān, with whom he left his Diwān when he returned to Persia. When Nādir Shāh took up his abode in the mosque of Raushan-ud-Daulah Zafar Khān, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadīm. With his permission, Nadīm went on the pilgrimage. The author failed to ascertain his subsequent history: fol. 176^b.

Āqā 'Abd-ul-Maulā. with the *takhalluṣ* Maulā. was from Iṣfahān. He had good knowledge of Arabic. and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjān, near Iṣfahān; fol. 177^b.

Sayyid Muḥammad Nāẓim, with the *takhalluṣ* Shu'lah, was the son of Ḥakīm Mīr Ṣafī Ardaṣtānī. The author learnt that Nāẓim had studied medicine. and had written several works on that subject; fol. 177^b.

Āqā Ṣālīḥ. with the *takhalluṣ* Burhān, was a Persian, but had long lived in Shāhjahānābād. He wrote a Diwān; fol. 177^b.

Imām-ud Dīn. with the *takhalluṣ* Iksīr, was of Iṣfahān, but had long lived in India. He was versed in medicine. and was intimate with Mīr Muḥammad Afḍal Ṣābit. He composed a Qaṣidah by introducing medical terms in praise of Afḍal Ṣābit; fol. 178^b.

Muḥammad Ḥayāt. with the *takhalluṣ* Ḥaḍrat, first adopted the *takhalluṣ* Qābil. He was living in old Dihlī; fol. 178^b.

Miẓān Nūr-ul-Ayn, with the *takhalluṣ* Wāqif, the third son of Qāḍi Amānat Ullah, was Qāḍi of Batālah in Lahore, a post held by his ancestors till the time of Muḥammad Shāh. The author stayed in his house at Batālah for eighteen months during the tumult of Nādir Shāh's invasion. His poems were revised by Mir Muhammad Maṣūm Wajdān: fol. 175^b.

Mir Zayn-ul-Ābidin, with the *takhalluṣ* Āṭir, a pure Sayyid of Amnābād in Lahore, was a pupil of Mir Maṣūm Wajdān, son of Mir Muhammad Zamān Rāsikī; fol. 180^b.

Muḥammad 'Alī, with the *takhalluṣ* Hashīmat, a friend of the author, was a pupil of Mirzā 'Abd-ul-Gani Beg Qubūl; fol. 180^a.

Mir Muḥammad Dūst, with the *takhalluṣ* Šānir, son of Mir Muḥammad 'Alī Rā'iḥ, was living in the Panjāb: fol. 181^a.

Mirzā 'Abd-ur-Ridā, also called 'Abd-ur-Razzāq, with the *takhalluṣ* Mutin, descended from Malik Ushṭur, was born and brought up in Iṣfahān. He came to India, and stayed for some time in the garden of Khusrāu Beg at Muḡalpūrah, Shāhjahānābād, and subsequently settled in Lucknow, where he eulogised Nawwāb Burhān-ul-Mulk Sa'ādat Khān: fol. 181^a.

Shaykh Muḥammad 'Alī, with the *takhalluṣ* Ḥazin, was descended from Shaykh Zāhid Gilāni, the spiritual guide of Shaykh Saḥūd-Din Ishāq Ardbili, through eighteen generations. He was born and brought up in Iṣfahān, but at the time the author wrote was living in Lahore. The author saw him in Banāras, where he was staying on his way back from 'Azīmābād: fol. 182^a.

'Alī Qulī Khān, with the *takhalluṣ* Wāliḥ, son of Muhammad 'Alī Khān, and a disciple and pupil of Shaykh Muḥammad 'Alī Ḥazin, came to India during the reign of Muhammad Shāh, and received a *mansab* of 5,000: fol. 183^b.

Āḡā Tāhir Shirāzi, a pupil of Shaykh Muḥammad 'Alī Ḥazin, was living in Shāhjahānābād: fol. 184^a.

Mirzā Gulām Muḥammad, with the *takhalluṣ* Ulfat, a Muḡal of the Barlās tribe, lived in Lahore, teaching Hindū boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fākhir, with the *takhalluṣ* Fākhir, was the second son of Shaykh Muḥammad Yaḥyā, popularly known as Shaykh Khūb Ullah Ilāhābādi. The author learnt that Fākhir had gone on a pilgrimage to Makkah and Madinah, where he adopted the *takhalluṣ* Zā'ir; fol. 184^b.

Shaykh Muḥammad Nāṣir, with the *takhalluṣ* Afdalī, was the third son of Shaykh Muḥammad Yaḥyā, and died in Jumādā I,

A. H. 1062 = A. D. 1749 (موت و تصت و سوم), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Ḥaqir, son of Shaykh Muḥammad Afdal Ilāhābādī, devoted his life to the teaching of boys; fol. 185^a.

Khawājah ‘Abd-ul-‘Azīz, with the *takhalluṣ* Bismil, the son of Khawājah Abu’l Faṭḥ Khān Junūn, received instruction from Shaykh Afdal Ilāhābādī, and finally settled in Gorakhpūr. He wrote a *Dīwān*; fol. 185^a.

Shāh Muḥammad Shafir, with the *takhalluṣ* Wārid, a relative of the Nīmat Ullāhī Sayyids, had long lived in the house of Bīram Khān, son of Nawwāb Rūḥ Ullah Khān. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulī Khān, with the *takhalluṣ* Maḥmūd, and entitled Rustum Jang, was the son-in-law of Nawwāb Shujā-ud-Daulah Bahādūr, Ṣūbahdār of Bengal. On Nawwāb ‘Alī Wardī Khān Mahābat Jang’s accession, Maḥmūd went to the Deccan; fol. 185^b.

Mīr Sayyid Muḥammad, with the *takhalluṣ* Shā‘ir, the son of Mīr ‘Abd-ul-Jalīl Bilgrāmī, was born on 14th Rabī’ II, A. H. 1101 = A. D. 1689. He was well-versed in philology and history. He wrote the work called *معمر*, and the Maṣnawī entitled *نار و نیاز*, dealing with the romance of Sayyid Ḥasan Tirmidī Bilgrāmī and his lover Shāh Fayyād; fol. 186^b.

Mīr Dūst Muḥammad, with the *takhalluṣ* Ṣānī‘, the son of Mīr Muḥammad ‘Alī Rā’iḥ of Siyālkot, was living in the Panjāb; fol. 187^a.

Shaykh Muḥammad ‘Iwād, with the *takhalluṣ* Ḥikmat, was of Jaunpūr, and frequently visited Banāras; fol. 187^a.

Mīrzā ‘Arīf Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mīrzā Uluḡ Beg, and originally belonged to Badakhshān. His ancestors held high offices under ‘Ālamgīr. He had long lived in ‘Azīmābād; fol. 187^b.

Khawājah ‘Āqibat Maḥmūd, of Kashmīrī origin, was living in ‘Azīmābād. He at first adopted the *takhalluṣ* Nāzīm, but subsequently changed it to Ġazī; fol. 187^b.

Mīrzā Jān-i Jān, with the *takhalluṣ* Maḥzar, the son of Mīrzā Jān, and grandson of Majnūn Qāqshāl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Maḥzar’s father Mīrzā Jān was a *manṣabdār* under ‘Ālamgīr. Maḥzar was a great saint of the Naqshbandī order; fol. 187^b.

Faqīh Ṣāhib, with the *takhalluṣ* Dardmand, from the Deccan.

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muḥammad A'zam Shâh on the battle-field. He was a pupil of Mazhar, and stayed for some time in 'Azimâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Mazhar, went for a short time to 'Azimâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192^a.

Mir Aḥmad Ḥusayn, with the *takhalluṣ* Mukhlis, the son of Mir Muḥammad Ḥusayn, was a Sayyid of Sirhind, related to Wazir Khân of 'Âlamgir's time. He got a post through the influence of Lâlah Bhawâni Pandit, son of Lâlah Sitâ Râm; fol. 192^b.

Sri Gûpâl, with the *takhalluṣ* Tamiz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindi. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193^a.

Sirâj-ud-Din 'Alî Khân, entitled Istiḍād Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Ḥusâm-ud-Din, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل عب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(۱) مثنوی محمود و ایاز در جواب زلفی مسمی بحسن و عشق

چهار هزار بیت *

(۲) سلفی نامه مسمی بعلم آب *

(۳) مثنوی دیگر در بحر تیر متعارف *

(۴) مثنوی جوش و خروش *

(۵) مثنوی دیگر در بحر حدیقه حکیم سلفی *

which was still incomplete, when the present author wrote.

(۶) رفات مسمی به بیوم شوق *

(۷) نوادر الانفاذ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا سرفصیده

فدسی نموده فریب سه هزار بیت *

(۹) سراج وهاج شرح معاکمه شعرا که در حل بیت خواجه شیرازی
 قدس سره مفتاحیه نموده اند *

[(۱۰) تنبییه الغافلین *]

Anand Rām, with the *takhalluṣ* Mukhlis, the son of Rājah Hardirām Khatri of Lahore, the Wakil of Mubāriz-ul-Mulk Sarbaland Khān and Nawwāb I'timād-ud-Daulah, at first received training under Mirzā Bīdil, and later associated with Ārzū. He was very kind to Khwushgū. The Dīwān of his Ġazals contains about ten thousand verses; fol 203^b.

Sayyid Gulām Nabī, with the *takhalluṣ* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Dīn, with the *takhalluṣ* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bikas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū: fol. 208^b.

Shaykh Abd-ul-Haqq, with the *takhalluṣ* Shūrish, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Gulām Asad Ullah, with the *takhalluṣ* Asad, a Fārūqi Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol 209^b.

Muḥammad Kāzīm, with the *takhalluṣ* Rijā, of Kashmīr The author saw him one day in the presence of Ārzū; fol. 209^b.

Abd-Allah with the *takhalluṣ* خلت (?), was from Kashmīr. In his youth he came to Shāhjahānābād and gave training to Damūdar Kanwal, son of Gangā Rām Pandit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author's recommendation, he was appointed tutor to Debī Dāt, the younger son of Lālah Sitā Rām. He was a pupil of Mullā Nudrat Kashmīrī, and abode in the neighbourhood of the author; fol 209^b.

Mīr Muḥammad Kāzīm, with the *takhalluṣ* Rāfir, originally from Tirmid, was the son of Abul Qāsim Khān, brother of Mīr Aḥmad Husayn Khān, and succeeded his father as Rājah of Kotābah in Sirhind, where the author visited him; fol. 210^a.

Aubāi Dās, with the *takhalluṣ* Mukhlis, belonged to the سرور/سجند tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shikastah hand. When the author went to Batālah from Kāngrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Sūfi's Munshi; fol. 210^b.

Ūjāgar Chānd ('وجاگر چند), with the *takhalluṣ* 'العت', a Kāyath, long lived at 'Aẓimābād, where the author visited him every day; fol. 211^a.

Bābū Bālmukund, a Kāyath of the Sribāsto sect, was the brother's son of Rāi 'Ālam Chānd, the Diwān of Nawwāb Shujā'ud-Daulah Bahādur. His original home was Mānikpūr in Hāhābād. When the author was staying at 'Aẓimābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājah Kirat Chānd ('راجہ کیرنچند), the Diwān of Nawwāb Ihtirām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Panāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation: fol. 211^b.

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: 'گر نجس') with the *takhalluṣ* Hudūri, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khaliḥāh Jiwān Rām. Gur Bakhsh received training first from Mīr Muḥammad Maṣūm *Mashrab*; then spent a long time in the company of Mirzā Bidil. He composed a Hindi romance of Kām-rūp and Kāmlatā 'کامروپ و کام لٹا', in the style of Shīrīn wa Khusrāu; but it was still incomplete when the author wrote: fol. 213^a.

Lālā Ḥakīm Chānd, with the *takhalluṣ* Nudrat, belonged to the Bais tribe ('نوم بس), and was a descendant of Khwājah Hardī Rām, *Qānun Gūi* of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāṣiri with Miṣṣan Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bidil, Shāh Gulshan Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat, in the style of Shīrīn wa Khusrāu. He wrote another Maṣnawī 'ذرة و خورشید', consisting of two thousand verses. His 'ساقی نامہ', containing seven hundred verses, is in praise of Nawwāb Ṣamsām-ud-Daulah. He also wrote Qasīdahs in praise of Mir Jumlaḥ Tarkhān and other nobles of his time. His prose work, 'نیش جمہ', consists of about fifteen thousand lines; fol. 215^b.

Rājah Rām Narāyan, Shūbahdār of 'Aẓimābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sribāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

Munshi Sarb Sukh, with the *takhallus* Khâkistar, a Kâyath of the Sribasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azimâbâd. He received the taste for poetry from Faqîh Şâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar), who visited that place. He was a friend of the author; fol. 216^b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182. says that the MS. was written at his dictation :

* فقير آزاد بلگرامي استکتاب نمود سنه ۱۱۸۲

The note is followed by Âzâd's seal, with the inscription مقرر آزاد
۱۱۶۸.

No. 691.

fol. 130 (pp. 260); lines 21; size 10 × 6 $\frac{3}{4}$; 8 × 5.

يد بيضا

YAD-I-BAYDÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm 'Alî Âzâd.

Beginning:—

* نحمد من نظم الاشياء و علم آدم الاسماء الخ

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydâ*. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع کلبم بد بيضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangîbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mîr Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Tadkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Tadkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب نر آنکه آنچه از نقول و حکایات معیر از عرایب مصنفات
و عجایب مولفات نقل میکند مجموع را بخود نسبت داده کویا آنبمه
احوال بهشتم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد *

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, *Oude Catalogue*, p. 142, the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Dîn Muhammad Kâshânî p. 4, and the last, Mîr Muhammad Yûsuf bin Mîr Muhammad Ashraf, p. 249^b.

A very valuable and correct copy. Pages 160–222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nast'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

“Yad-i-Baydâ

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

• Ghulam Ali Azad's handwriting is the small close handwriting towards the end of the book, from عمر عبد الجلیل. This I investigated in Bilgrâm itself. J. H. B.”

A note by an anonymous author, dated A.H. 1152 on the left side of the page runs thus :

تذكرة الشعراء مسمى بيد بیضا از تالیفات سید غلام علی آزاد بلکرامی
سلمه الله تعالى هنگامیکه فقیر برای عقد بیلکرام رفته بودم میر سید محمد
طاب ثراه بمن دادند، فی سنه ۱۱۵۲ هجری و این نسخه اکثر بخط
مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulavi Khudâ Bakhsh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

fol. 247 : lines 13-15 ; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

گلدسته

GULDASTAH.

Taqi Auhadî, as stated in No. 685, made an abridgment of his 'Urafât, and called it Ka'ba-i 'Irfân. At Jahângîr's order, he wrote an abridgment of Ka'ba-i 'Irfân, and entitled it Intikhâb-i-Ka'ba-i 'Irfân, dividing it into three *Rukns*, called دبیانی and مدنی and حنائی, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Ka'ba-i 'Irfân, made in A.H. 1155 = A.D. 1742 by 'Abd-ul-Wahhâb (of 'Âlamgîr's time), son of Sayyid Mansûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Ġiyâs-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawî Mashhadî عبد الوہاب عالمگیری ولد سید منصور خان و نبیرة سبد دلاور خان و نواسه غمات الدین خان بن جملة الملك اسلام خان رضوی مشہدی *

Beginning :—

و به نستعین من کعبه عرفان انتخاب عرقات العارفین تصنیف میر
تقی الدین حسینی دقائقی بلبانی کہ بموجب حکم نور الدین محمد
جہانگیر بادشاہ النجم *

The notices in each *Rukn* are arranged in alphabetical order

Rukn I, fol. 1^b.

Rukn II, fol. 43^a (without heading).

Rukn III, fol. 74^b.

In several places folios have been misplaced, and the right order seems to be 1-105. 110-136. 107. 106, 137-138, 109, 108, 139, 140-167. 169. 168. 170. There is a gap after fol. 170. The last poet mentioned (fol. 171^a), is Mirzâ Yûsuf Khân. Foll 172^a, 180^b, contain a collection of 'Umar Khayyâm's Rubâ'is, arranged except the first one in alphabetical order.

These Rubâ'is are preceded by a short biographical sketch of Khayyâm.

Foll. 181^a 247^b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll 181-203 come after foll 204-247.

Written in ordinary Indian Ta'liq, within gold and coloured borders.

Not dated: apparently 18th century.

No. 693.

fol. 488: lines 24; size 12 × 7½: 10 × 5½.

رياض الشعرا

RIYÂD U_{SH}-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Alî Qulî Dâgîstânî, poetically called Wâlih, علقلی داعستانی منخلص بوالہ.

Beginning:—

تذکرہ محفل خاطر قدس متأثر ماحدین آگاہ حمد ناطقیست کہ
نظم مجموعهٔ ممکنات را بکلمہ کن از قلم معنی طراز صورت نگار بر لوح
نکوین با حسن نظامی جلوہ ظهور بخشیده *

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of Hûlâkû Khân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâgîstân, and settled there. Their connection with the house of

‘Abbās had great influence over the Lazgīs of that place, who recognised them as thier chiefs, and gave them the title of Shamkhāl شَمخَال. This Shamkhālī dynasty, to which our author belonged, ruled the Lazgīs for many years, and gave eminent officers to royal courts. One of the forefathers of Wālih, who was appointed Beglerbegi of Erivān by Shāh Ṣafī, and received the title of Ṣafī Qulī Khān, left two sons, Fath ‘Alī Khān, the Wazir of Sultān Ḥusayn, and Mihr ‘Alī Khān, of whose four children, the last, Muḥammad ‘Alī Khān, the father of Wālih, was appointed Beglerbegi of Erivān, A.H. 1126 = A.D. 1714, and died, according to Āzād and the Būhār Lib. Copy of Rivāḍush-Shu‘arā, fol. 343^a, in A.H. 1128 = A.D. 1715, but according to Rieu and others in A.H. 1129 = A.D. 1716.

Fath ‘Alī Khān was deposed from the Wazirate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afġān invasion of Persia under Maḥmūd Khān in A.H. 1134 = A.D. 1721, and the author’s relatives remained distracted and helpless under the sway of the Afġān conquerors, when, in A.H. 1142 = A.D. 1729, Wālih, who was born in Iṣfahān, Ṣafar, A.H. 1124 = A.D. 1712, and after his father’s death had returned to Iṣfahān, attracted the attention of Shāh Tahmāsp Ṣafawī. In his early days, while Wālih was pursuing his studies in a *Maktab* at Iṣfahān, he fell in love with his cousin, Khadijah Sultān. She was betrothed to him; but their union was prevented by the Afġān invasion and her forcible marriage to Karimdād, the slave of Maḥmūd Khān. This exercised a very painful influence over Wālih, and made the remainder of his life sad and unhappy. The romance forms the subject of a Maṣnawī entitled ‘Wālih wa Sultān,’ by Mir Shams ud-Dīn Faqīr ‘Abbāsī Dihlawī. The death of Shāh Tahmāsp (the author’s patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of Wālih’s life in Iṣfahān. He left for India, and through the influence of Raushan ud-Daulah and Burhān ul-Mulk Sa‘ādat Khān obtained access to the Dihlī Court, and received from Muḥammad Shāh the command of four thousand, the post of second Mir Tuzuk, and the title of Zafar Jang. In the time of Aḥmad Shāh, he received the command of six thousand and the title of Khān Zamān Bahādūr. In the reign of ‘Ālamġir II, he was sent from Awadh to Shāhjahānābād to supervise the work of Ṣafdar Jang’s son, Shujā‘ ud Daulah, and through ‘Imād ul-Mulk’s recommendation received the command of seven thousand. Wālih died in Dihlī, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by Shāh ‘Abd ul-Hakim, is thus versified by Āzād :—

ظفر جنگ امیر گهر سنج معنی بحکم فضا از جهان کرد رحلت
 طلب کرد دل سال تاریخ فوتش خود گفت بی دوست واله برحمت

The words *برحمت واله* are equal to 1170. The chronogram is quoted at the end of the present copy.

Wālih himself has given a detailed account of his life at the end of the present work (foll. 473-488): but it is more fully dealt with in the *Khizānah-i Āmirah*, pp. 446-459, by his friend and biographer, the celebrated Āzād, who repeatedly met Wālih in India, and received a copy of the present work just at the time of writing the *Khizānah-i Āmirah*.

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwāns*, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen *Qasā'id*, *Gazals*, *Qit'as*, and other kinds of verse, omitting *Maṣnawis* which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end —

این تذکره چون طرب فزای دل شد
 تاریخش را دل از خرد سایل شد
 گفتا ز ریاض الشعرا رفت خزان
 در وی چو بهار سر زده داخن شد

The biographical notices which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khātimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, *Oriental Catalogue*, p. 132; Bland, *Journal of the Royal Asiatic Society*, vol. ix, pp. 143-147.

Written in a small *Nim Shikastah* hand within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلشن علی.

No. 694.

foll. 227 : lines 15 : size $9\frac{1}{4} \times 5$; 6×3 .

تذکرہ حسینی

TADKIRAH-I-ḤUSAYNĪ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author : Ḥusay Dūst ibn Sayyad Abū Ṭalib Sanbhālī حسن دوست ابن سعد ابو طالب سنبلہلی .

Beginning :—

حمد بیذیاس و سپاس محمدمت اسس جذبات عالمی را سزاست

الخ *

In a short preface the author tells us that he came to Dihlī from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shâh Sharaf-ud-Dîn Mahmûd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition :—

این نامه چویافت زیب اتمام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated ; latter half of the 19th century.

Scribe : ناصر ابو الحسن الحسنی .

No. 695.

fol. 280 : lines 21 : size $10\frac{3}{4} \times 7\frac{1}{2}$: $8\frac{1}{4} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFÂ'IS.

The famous *Tadkirah* of Persian poets by Sirâj-ud-Din 'Alî Khân Ârzû (*d* A.H. 1169 = A.D. 1755), سراج الدین علی خان آرزو, in two volumes.

Vol. I.

Beginning —

حمد ع. نعی که زبانِ قلم و قلم زبان را به تحریر و تعزیر کلمات فصحا

النجم *

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43^a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred *Dîwâns* of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkirahs* as Taqî Auhadî, Naşrâbâdî, Kalimât-ush-Shu'arâ, Tuḥfah-i-Sâmî, etc.

He states that he received assistance from only one man, namely Shaykh Mubârak Muḥyi-ud-Dîn شېخ مبارک محی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 835 notices, begins with the saint Abâyazîd Bisṭāmî, and ends with Muḥammad Mâh Sadâqat, breaking off thus —

گوشه گیری مصلحت با وامت خم دبدۀ ام - ایلگی بر

No. 696.

fol. 281-552 (272) ; lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words :

(Sic) سرمد بعد ناز بخود می نالد

This part of the work, containing 897 notices, begins with Mullâ Şabâ'î ملا صبايى , and ends with Muḥammad Aṣḥraf Yaktâ محمد اشرف بکنا . It concludes with a *Khâtimah*, fol. 546^a, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, Oude Catalogue p. 132 ; Ethé, Bodl. Lib. Catalogue, No. 380 ; Ethé, Ind. & ffice Lib. Catalogue, No. 680.

Both the volumes are written, in ordinary Nasta'liq, by Aḥsan Ullah احسن الله .

Dated 9th Şafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875

No. 697.

fol. 111 ; lines 23-24 ; size 10 × 6 $\frac{1}{2}$; 8 × 4 $\frac{1}{2}$.

سر آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (Ma'âşir-ul Kirâm), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of Sarw-i-Âzâd.

Beginning —

سرمدیه حمد نیاز مبدعی که ازواج معانی را با فوالب الفاظ آمیخته النجم*

In the preface the author says that, after completing the *Yad-i-Baydâ* (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled *مآثر اکرام*, and the second *سرو آزاد*.

This volume, like the first, consists of two *Faṣls*.—

I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2^a. Notices of learned men and poets of Bilgrâm, fol. 72^a.

II. Notices of *Rckhtah* poets fol. 102^a.

The author mentions himself on fol. 84^b.

The work ends with some Hindûstânî *Dohâs*, which, according to Ethé, India Office Lib. Catalogue, No. 683, are extracts from Mir Gulâm Nabî's Hindûstânî treatise *انک درین*, composed in A.H. 1154 = A.D. 1741.

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2^a.

نشانند آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143. and Bland, ix, p. 151.

Written in ugly Indian Ta'liq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

— — —

No. 698.

foil. 217; lines 21; size $12\frac{1}{4} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{2}$.

باغ معانی

BÂĞ-I-MA'ÂNÎ.

A biographical dictionary of Persian poets arranged in alphabetical order.

Author: Naqsh 'Alî نقش علی.

Beginning:—

فَاتَحَهُ وَفَتَحَ كَلَامَ خُدا ذَامَ خُدا آمَدَهُ نَامَ خُدا

سپاس بی فیدای بهار آفرینى را سزا ست که عذال ناطقه الیم *

The author's name is distinctly given on fol. 2^a as نقش علی. He says that, after finishing the five *Chamans* of the Taḍkirah-i Bâğ-i

Ma'ânî, he took up the portion containing the sixth and seventh *Chamans* and the *Khâtimali* :—

اما بعد ميگويد مولف اين اوراق سگ آستان ندي و ولي نقش علي
عفى الله عنه من جرايم الخفي و الجلي که جون از آراستن پنچ چمن
تذکره باغ معاني بآيداري سحاب الطاف و سرچشمه اعطاف الهي شادابي
خاطر حاصل شد حاليما منتظر عذليب کلکم بر شاخسار گلهاي چمن ششم
و هفتم و خاتمه هزار است (Sie)

Sprenger, *Oude Catalogue*, p. 152, who wrongly holds that the author of the work may be 'Ali Ibrâhîm Khân, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work , باغ معاني , the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان (fol. 37^a), mentions A.H. 1174 = A.D. 1760, as the current year: در اين اوقات که هزار و يكصد و هشتاد و چهار مجربست الخ: and he gives it again in fol. 126^b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36^b, the date of the author's meeting with سيد نور الدين خان has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126^b, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Âzâd, the author says that he (Âzâd) was then engaged in writing the *سرو آزاد* which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Âzâd's *عامة خوانة* (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763):—

تذکره سوم که از تالیفاتش بنظر عامی مولف رسیده نام آن خزینه
(خزانه) عامه نهاده لیکن مختصرست و بطریق تاریم حالات نواب نظام
الملک و اولادش نوشته *

The present copy begins with امر امن الدین, and breaks off after the account of محمد ظریف ظریف تخلص. the last name under the letter
حروف امن الممله.

Written in a hasty Ta'liq.

Not dated; 18th century.

No. 699.

toll. 262; lines 17; size $11\frac{1}{4} \times 7$; 9×5 .

سفینه شرت

SAFÎNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets, with extracts from their works.

Author: Durgâ Dâs درگا داس (see fol. 52^a).

Beginning —

حمد ناظمی که رباعی عذرا ترکیب بند ساخته الیم *

The notices are arranged in alphabetical order. The first poet mentioned is احمدی طوسی. The MS. breaks off in the middle of the letter ا with the life of سنان نخلص.

The date of composition, A.H. 1175 = A.D. 1761, is expressed by the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 700.

fol. 349 : lines 17 ; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{3}{4}$.

خزانة اميرة

KHIZÂNÂH-I-‘ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amirs who were contemporary with the author.

Author : Mir Gulâm ‘Alî Âzâd میر غلام علی آزاد.

Beginning :—

سر کلام را جیفه حمد صانعی که انسانرا بکوه گرانیمايه ناطقه نواخت

الشيخ *

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mir Awlâd Muḥammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2^b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, Oude Catalogue, p. 143 ; Bland, Journal of the Royal Asiatic Soc., ix, pp. 40-43 ; Elliot, Hist. of India, viii, p. 188 ; Ethé, Bodl. Lib. Catalogue, No. 381, where a full list of all the biographies is given ; Ethé, India Office Lib. Catalogue, Nos 685-690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta‘liq.

Not dated, apparently 19th century.

No. 701.

fol. 286 : lines 23 ; size $11\frac{1}{2} \times 6\frac{1}{4}$: $8\frac{3}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NĀ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachhmī Narāyan, with the poetical *nom de plume* Shafiq, of Aurangābād.

لچھمی نرائن متخلص بہ شفیق اورنگبادی *

Beginning :—

یا رب معبود سزا انسانی مرا در خوش سخندان بلند کن جایی مرا
چون بوقلمون که رنگ قایم دارد ایمن ز خزان کن گل رعنا می مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindū poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلی شکفت in the following versified chronogram :—

دوک فلم تالی دحسرخ سخندوزان از قوم مسلمین و فریق هندو سفت
تاریخ این محیفة رفکین سحر گمب از دایع طبع سر زده رعنا گلی شکفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768 :—

این کذاب مذفوب شعرا بچه اسلوب تازه شد مرفوم
از پی ختم این محیفة شفیق گفت داریتم ذمہ مختوم

He shows high respect for Āzād Bilgrāmī, whom he calls his *Pīr*, and to whom he devotes the first notice occupying fol. 2^b—13^b. He enumerates the following works as those he consulted :—

1. مرآة الخيال ناليف تير خان لودی
2. کلمات الشعرا ناليف سرخوش دهلوی
3. همیشه بهار ناليف اخلاص دهلوی

4. حیات الشعرا تألیف محمد علی خان کشمیری
5. ریاض الشعرا تألیف والدہ داغستانی
6. فصل ثالث از تذکرہ تألیف خوستگو
7. مجمع النفاس تألیف سراج الدین علی خان آرزو اکبر آبادی
8. د. بنضا و سرو آزاد و خزانہ عامرہ ہر سہ تذکرہ تألیف حضرت ازاد بلگرامی
9. سی نظیر تألیف میر عبد الوہاب دولتا دی
10. مردم دہدہ تألیف شاہ عبد الحکیم حاکم لاموری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland. J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261^a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink are in most places indistinct or illegible: but an attempt has been made to read them):—

Ajal, or Aḥal, Dās of Jahânâbâd, belonged to the Khatri tribe, and led the life of a devotee, generally in the company of *Darwīshes*; fol. 261^b.

Iḳhlâṣ Jahânâbâdî, with his original name Kishan Chānd, the son of Ajal Dās and a pupil of Mirzâ ‘Abd-ul Ġanî Beg Qubûl of Kashmîr, and author of the *Taḍkirah* entitled ہمیشہ ہمار (compiled. A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagî of Bindrâban, versifier of the Hindî work سناکوت: fol. 261^b.

Ulfat, a Kâyath of ‘Azîmâbâd, with his name Lâlâ Ujâkar Chānd, adopted the *takhalluṣ* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alim Taḥqîq Samarqandî, a man skilled in music and archery, son of Badî‘-ud-Dîn Samarqandî, better known as Mir Matîn, and pupil of Mirzâ Mûsawî Fîṭrat; fol. 262^a.

Barhaman, with his full name Râi Chāndar Bhân Lâhaurî, son of Dharam Dās, a clerk, and pupil of Mullâ ‘Abd-ul Ḥakîm Siyâl Kotî; author of انشاء برہمن and چار چمن (a letter to him by Munir Lâhaurî is quoted); fol. 262^a.

Barhaman, with his name Lâlâ Jagat Râi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbân, in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lâlâ Sadānand, the uncle of Lâlâ Khwushgû, the *Taḍkirah* writer; originally from Lakhnauti in Sahā-

ranpûr, and in service under Zib Bânû Begam, the wife of Prince Muḥammad A'zam Shâh; author of a small *Diwân*, entrusted at the time of his death to Shafiq; fol. 264^b.

Biḡam, a Khatri, with his name Bhūpat Râi, the descendant of Panjâbi *Qânûngûs*; fell in love with a Hindû boy named Narāyan Chand, renounced the world, and became a disciple of Narāyan Bairâgi; author of *چند رنگ* and stories of the Indian devotees in Maṣnawis (فصص فتراہ مند در عنونیات نظم کردہ), particularly that of Bām Deo (he was alive in the time of Sultân Firûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bâniyah, the *takhalluṣ* of Bhūpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahâr, whose name was Râi Uday Bhân Dihlawi, a pupil of Kishan Chand Ikhlâs; fol. 265^b.

Bidâr, with his name Gulâb Râi, a Khatri of Naushahrah in the Panjâb; fol. 265^b.

Bidâr, the *takhalluṣ* of Basâwan Râi of Azimâbâd and Shâh-jahânâbâd, a pupil of Mazhar Jân Jânân; fol. 266^a.

Tausanî, *takhalluṣ* of Râi Manûhar, son of Launkaran (لونکران), the Râjah of Sانبhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Şâ'ib in his *Bayâd*; also mentioned in Taqî Auliadi's *Tadhkirah*, the eponymous author of Akbar's Manûhar Nagar in Sانبhar; fol. 266^a.

Tâzah, of Dihli, with his name Lâlji, a pupil of Mîr Muḥammad Afdal Şâbit Ilâhâbâdi; fol. 267^a.

Tamîz, with his name Sri Gûpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindi, and the author of a Maṣnawî in praise of Mathurâ; a pupil of Mirzâ Bidil; fol. 267^a.

Hayâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhakti Mai, who served under Asad Khan, Wazir of Aurangzib; a pupil of Mirzâ Bidil and author of a prose work entitled *کنشست سار ام* in praise of Mathurâ in the style of the Chahar Unsur of Mirzâ Bidil; fol. 267^a.

Huzurî, *takhalluṣ* of Gûr Bai, (the account here is taken from Khwushgû, No. 690); fol. 268^b.

Khwushgû, originally called Budrâban, a Hindû of the Bars tribe of Mathurâ; a pupil of Sirâj-ud-Dîn 'Alî Khân Ârzû and author

of a *Tadkirah* dedicated to 'Umdat-ul Mulk Amîr Khân, *takhalluṣ* Anjâm; died in 'Azîmâbâd, A.H. 1170=A.D. 1756; fol. 269^a.

Khâkistar, with his name Lâlâ Sarbsukh Râi, a Kâyath and brother of Râjah Râm Narâyan Mauzûn; fol. 271^a.

Dabîr. *takhalluṣ* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khwushhâl Chand Farhat; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Amîrs, and a resident there at the time of the writing of this work. and a friend of the author; fol. 271^a.

Dânîsh, with his name Lâlâ Sûbhâ Râm Lakhnawî, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzim of 'Azîmâbâd as *Pîshkâr* of the Parganah Danwâr; the elder brother of Khim Râm, *takhalluṣ* Bînîsh, then *Munshî* to Mîr Nûr-ul-Hasan Khân Bilgrâmi; fol. 271^a.

Diwânah, *takhalluṣ* of Lâlâ Sarbsukh Râi; fol. 271^b.

Dahîn, with his name Rûp Narâyan, uterine brother of the author, and born on Monday 24 Jumâdâ I., A.H. 1162=A.D. 1748; the holder of a post under the title of Dûlî Chand in the court of Amîr-ul-Mamâlik Âsaf-ud-Daulah; his poems were corrected by Âzâd and Khân Şâhib Dakâ; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazîr of Aurangzîb; well versed in all branches of literature, and pupil of Mirzâ Bidil. For some time he held the post of *Mîr Sâman* and then that of Diwân under Asad Ullah Khân, popularly called Nawwâb Auliâ, the cousin of Qutb-ul-Mulk, the Wazîr of Muḥammad Farrukh Siyar. He accompanied the army of the Amîr-ul-Umarâ Sayyid Ḥusayn 'Alî Khân, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amîr-ul-Umarâ over Dâ'ud Khân Afġân, in the style of the Shâh Nâmah, consisting of about seven hundred verses. In Sha'bân, A.H. 1118=A.D. 1225, the sad news reached Dihlî that he had died in a battle against Râjah Gir dhar; fol. 271^b.

Shahîd, with his name Bâlmakund, a native of Mânkpur in Lahore, and nephew of Râi 'Âlam Chand, the Diwân of Nawwâb Shujâ-ud-Daulah. Nâzim of Bengal; fol. 273^a.

Shafiq, with his full name Lachhmi Narâyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جبکش (probably جیش Jay Kishan), a Barhaman of Kashmîr, was in the service of Nawwâb Najm-ud-

Daulah Amīr Khān, *takhalluṣ* Anjām, and Nawwāb Mu'tamin-ud-Daulah Ishāq Khān; Yahyā Khān, the Diwān, of Muḥammad Shāh's time, made him the *Qānūngū* of Kashmīr; author of the Maṣnawī Rām Sitā, which Shafiq considers better than that of Masīhā Pānīpatī: fol. 277^a.

‘Ashiq, with his name Sheo Rām, of the Panjāb, highly spoken of by Shaykh Nūr-ul-Ayn Wāqif of Batālah in one of his letters to Āzād: died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farḥat, with his name Lālā Khwushhāl Chand Burhānpūri, the uncle of Lālā Daulat Rāi Dabir; died in Burhānpūr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farḥat, *takhalluṣ* of Lālā Dhan Rāj Burhānpūri, a Kāyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Tārikh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lālā Mushtāq Rāi, a Khatrī Hindū, born on the day on which Mirzā Bidil died, i.e. 4 Šafar, A.H. 1033 = A.D. 1623. In his early age he came to Shāhjahānābād, and at the date of this work was living in Bareilly; had a taste for Maṣnawī poems and versified the Mahābhārat, wrote Ġazals in addition consisting of thirty thousand verses, and Qaṣīdahs of ten thousand; fol. 277^b.

Lālāh, *takhalluṣ* of Sarūnji (سرونجی), born in Sarūnj, Mālwah, and brought up in Burhānpūr; a friend of the author; in service under Nawwāb Āṣaf Jāh II; fol. 277^b.

Mukhlis *takhalluṣ* of Rāi Anand Rām, the son of Rājah Hardi Rām of Lahore; lived in Shāhjahānābād, and was the Wakīl of the courts of Nawwāb I‘timād-ud-Daulah Qamar-ud-Dīn Khān (Wazīr of Muḥammad Shāh) and Sayf-ud-Daulah ‘Abd-uṣ-Šamad Khān (Nāẓim of Lahore and Multān); received the title of Rāi Rāyan; was a pupil of Mirzā Bidil, and later of Ārzū; was the most eminent of all the Hindū poets, and died in A.H. 1164 = A.D. 1750; his Diwān consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa‘; fol. 278^a.

Mukhlis with his name Anbā‘ī Dās, a native of Lahore; fol. 280^a.

Mauzūn, *takhalluṣ* of Rājah Rām Narāyan, the Šūbahdār of Āzīmābād from the time of Nawwāb Mahābat Jang to the time of Qāsim ‘Alī Khān. In A.H. 1172 = A.D. 1758, when the prince ‘Alī Gauhar advanced on Āzīmābād, Mauzūn rebelled, and joined Šādiq ‘Alī Khān alias Mīran (son of Ja‘far ‘Alī Khān, Shujā‘-ul-Mulk, the Nāẓim of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alijâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Şûbahdârî, and arrested him. Towards the end of Rabi', II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹوا). His ancestors had settled in Shâhjahanâbâd. His father, Jagat Singh, was at first Munshî and afterwards Dîwân of Nawwâb Gâzi-ud-Dîn Khân Firûz Jang, and received the *mansab* of 3000 in the time of Nawwâb Âṣaf Jâh. Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *mansab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *mansab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Ġazals, Qaṣîdahs, Rubâ'is and short Maṣnawîs; but, the author says, his work needs revision; fol. 281^b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhalluṣ* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Haydar Beg under Nawwâb Shujâ'-ud-Daulah Nîshâpûrî; fol. 283^a.

Munshî, *takhalluṣ* of Lâlâ Fath Chand Burhânpûrî, a Kâyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Hakîm Chand Thânisarî [the account is taken from Khwushgû, which see]: fol. 283^b.

Walî, a Hindu, a Munshî under Dârâ Sh-kûh: learnt the technicalities of Şûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî; fol. 284^a.

Wârastah, called Siyâlkotî Maî after the name of his birth-place, Siyâlkot: author of *مصطلحات الشو* (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled *جواب تنافى* and a *Tadkirah*; settled finally at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284^a) is A.H. 1187 = A.D. 1773, when عذرى, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Faribi, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the *Sham-i Anjuman*, p. 65, says that Âdur died towards the close of the twelfth century, Hijrah.

The Âtashkadah, or the 'Fire temple,' consists of two معجم or 'Censers,' subdivided into شعله 'flame,' اخگر 'fire tongue,' شراره 'sparks,' فروغ 'shine' and رنو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix, p. 51, by N. Bland, who also edited the chapter in "Âtashkadah" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl. Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'liq.

The colophon says that the MS. was written for Captain Store (اسنور). Dated 25th October, 1823.

Scribe کجیت سنگھ کستوی.

No. 703.

fol. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANIS-UL-AHIBBÂ.

Biographical notices of Mirzâ Muḥammad Fâkhîr Makî and his pupils.

Author: Mohan Lal Anis مؤلف لعل انیس.

Beginning:—

ستایش بیداد و دیارش لا تعد سخن آفرینی را که بغمه کف و تون
چندین زمزمه کنایه کون تر آزرده الیم *

The poet Makin, whose life forms the main theme of the work has been noticed under No. 430.

The author, Anis, a pupil of Makin describes himself on fol. 142^b as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Parganah Gopâmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Diwân*, he was thinking of collecting poems of Makin's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A.H. 1215 = A.D. 1800), Diwân of Sarfarâz-ud-Daulah Mirzâ Hasan Ridâ Khân, the Nâ'ib of Âsaf-ud-Daulah. He was requested by the Râjah to write a *Tadkirah* after the model of 'Ali Hazin. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181^b:—

این نسخه که رشک باغ بی سعی جلیس
چون ساخت انیس از گل شعر دفیس
ساش ز چمن طراز دانش جستم
نی انفور بگفت این بود باغ انیس

Contents:—

Iltîlâh—Notice on Mirzâ 'Azimâi Iksir, master of Fâkhir Makin, fol. 7^a.

Fath-ul-Bâb—Notice on Fâkhir Makin, fol. 10.

Faṣl—Notices on thirty-one Muslim disciples of Makin, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhallus* Âftâb, fol. 28^b.

Faṣilah—Notices on six Hindû disciples of Makin beginning with رای سر سکه دوانه, fol. 114^b.

Ikhṭibâṁ—Notices on five Muslim pupils of Makin beginning with Khwâjah Muhammad Hasan fol. 160. (In the index, given at the beginning of the copy, only three names are given.)

Ḥusn-i-Khâtimah—Notices on six Hindû disciples of Makin, beginning with Khwushhâl Chand 'Irfân, fol. 167^b.

The contents of the work have been described by Sprenger, *Oude Catalogue*, p. 161. See also Rieu, i. p. 376.

Written in careless Nasta'liq.

Not dated: latter half of the 19th century.

The following note is found on the title page:—

“۲۷۳ Tazkirah i Anis

or

Anis ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Anis.

“a rare book

(Sd.) J. H. Blochmann.”

noticed by Sprenger.”

The MS. is worm-eaten in some places.

No. 704.

fol. 252; lines 21; size $13\frac{1}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 6$.

خلاصۃ الکلام

KHULÂŞAT-UL-KALÂM.

A very valuable and rare Persian *Tazkirah*, consisting of selections from Maṣnawîs, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amin-ud-Daulah ‘Azîz-ul-Mulk ‘Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khâlîl.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ
المتخلص بہ خلیل *

Beginning:—

تعالی اللہ ما فصر ممان کوتہ بیدن را چہ یارا کہ ز بن بکمد و ثدای
متکلم بی زبان توانیم کسود الخ *

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793: *لو آہ عفا عطلع دنوان عدالت*. See Sprenger, *Oude Catalogue*, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzâr-i Ibrâhîm* (see No. 707), *Ṣuḥuf-i Ibrâhîm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Aṣṣat-ul-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Etih' Badl. Lib. Catalogue, No. 390. See also Bland vol. ix, pp. 158-160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from ا to ح. It begins with اسدی غوسی, and, breaking off in the middle of selections from the Shūn wa Khusrāu of Amir Khusrāu, ends with the words بو خوش.

The poets dealt with in this volume are as follows:—

(1) اسد الشعر حکیم اسدی غوسی:—The statement made in the Tārīkh-i Firīshṭah, and in other *Tadkirahs*, that Asadī, at the request of Firdausi, completed the Shūh Nāmāh by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadī's only composition is the Gurshāsp Nāmāh, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadī died in the reign of Sultān Mas'ūd bin Maḥmūd Gāzi: fol. 3^v.

(2) خلیفہ ابراہیم دہلوی:—His father, Muḥammad 'Alī better known as Hājī Bābā-i Badakhshāni, came to India from Turkistān, and Khalifah was born in Shāhjahānābād, Dihli: A.H. 1087 = A.D. 1676. He became the disciple of Mir Jalāl-ud-Din Husayn Badakhshāni, who was born in India, and was a *Jama'dār* under Fatḥ Ullah Khān of 'Âlamgīr's time. He travelled to many cities in India, and finally, at the request of Sa'adat Khān Burhān-ul Mulk, Shūbahdār of Lucknow, settled in Lucknow. After Nādir Shāh's departure from India, he went back to Dihli in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sūfism. At the request of his *Pir*, he added the seventh Daftar to the Masnawī left incomplete by Mawlānā Rūmī, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Masnawī. His book consists of six thousand verses: fol. 14^b.

(3) غالب حاج آشتی بخلص:—His name was Khvājah Muḥammad Tahir, son of Zafar Khān Aḥsan. He wrote an account of the thirty years of Shāh Jahān, which excelled those of Mullā Ḥamid

and others. Towards the end of his life he went to Kashmīr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qaṣīdahs, Qit'ahs and Ġazals, was seen by the author and contained seven hundred and ninety-five verses of Maṣnawī; fol. 20^a.

(4) شيخ ركن الدين اوحدي مراءى:—He was a disciple of *Shaykh Aḥmad-ud Din Kirmānī*. There are controversies regarding the date of his death. According to *Daulat Shāh*, he died in A.H. 760 = A.D. 1359; *Ārzū* and *Taqi Husaynī Dikri* fix his death in A.H. 697 = A.D. 1297, in the time of Ġāzān Khān. The real truth is that he flourished in the reign of *Argūn Khān bin Abāqā Khān bin Hūlākū Khān*, and was still alive in the reign of *Sultān Abū Sa'id Bahādur Khān* (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultān, and died in A.H. 738 = A.D. 1338. He composed the Maṣnawī جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by *Jāmī*, *Wālih* and the author of the *Nafā'is-ul Ma'āshir*. The author had no copy of the poet's Maṣnawī انيس العائذین, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21^b.

(5) اعلى شبروى:—He flourished in the time of *Shāh Ismā'il Sāfawī*, and died in A.H. 942 = A.D. 1535. He wrote the Maṣnawī سحر حلال (in reply to the مجمع البحرين of *Kātibī*), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the Maṣnawī نفع و برهان, which originally consisted of one thousand and one verses; fol. 31^b.

(6) مرزا ابراهيم ادهم تخلص:—Was the son of *Mirzā Raḍī*. He came to India during the reign of *Shāh Jahān*, who gave one of his adopted daughters to the poet in marriage. He died in *Dihli* in the beginning of *Aurangzib's* reign; fol. 40^a.

(7) ملا محمد سعيد اشرف تخلص:—Was the son of *Mullā Muḥammad Ṣālih Maẓandarānī*, the commentator of the اصول كافی. He was a good calligrapher and painter, and came to India in *Ālamgir's* time. He was the daughter's son of *Mullā Muḥammad Taqī Majlisī*. He wrote the Maṣnawī رضا و قدر, in reply to *Muḥammad Qulī Salīm's* Maṣnawī of the same name. He died in *Monghyr, Bihār*, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of *Farrukh Siyar's* reign. [This date, given in figures, is evidently a mistake, for 1126 or some other date, as *Farrukh Siyar* reigned from A.H. 1124–1131 = A.D. 1713–1719.] His Maṣnawī consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) سراج الدین علی خان آرزو :—Was the son of *Shaykh* Ḥusām-ud-Dīn Ḥusām. On the paternal side he was descended from *Shaykh* Naṣīr-ud-Dīn *Chirāğ-i Dihlī*, and on the maternal, from *Shaykh* Muḥammad Gauṣ of Gwalīar. His *Kulliyāt* includes the *Maṣnawī* جوش و خروش, the *Sāqī Nāmāh*, entitled عالم آب, and the *Maṣnawī* in the metre of *Sanā'ī* *Gaznawī*, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nawwāb *Shujā'ud-Daulah*; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī; fol. 54^a.

(9) سید ابو غالب فندرسکی اصفهانی :—Was the sister's son of Mir Abul Qāsim Qundruski. No account of him is given in the *Taqkirahs*. He wrote a poetical account of the exploits of 'Alī down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khātimah* of the حمله حدیری, written, but left incomplete, by Mirzā Muḥammad Rafī' Bādīl of India; 56^a.

(10) میرزا محمد رفیع خان بادل تخلص مشدی :—Was the brother's son of Mirzā Muḥammad Tāhir, entitled Wazīr Khān, of 'Ālamgīr's time. He wrote the *Maṣnawī* حمله حدیری, in the metre and style of the *Shāh Nāmāh*, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Bahādur Shāh; fol. 61^a.

(11) میرزا عبدل موسوم به عدد القادر :—Son of Mirzā 'Abd-ul Khālīq. He was born in Akbarābād [probably a mistake for 'Azīmābād—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzī, but subsequently changed it to Badl. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83^a.

(12) شیخ سید الدین محمد سائی عالمی :—Was the son of *Shaykh* Ḥusayn bin *Shaykh* 'Abd-ṣṣamad Jūzī. His compositions are جامع - نشریح الاموال - شوق الشمس - در معانی و حساب - رساله اصطراف - عباسی در فقه - مسرور مکرر and بیان و حلوا. His *Maṣnawīs* are کشتکول - خلاصه الحساب. He died in Isfahān, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shāh 'Abbās; fol. 112^b.

(13) میرزا محمد سعید حکیم قمی :—Was the son of Ḥakīm Muḥammad Baqir. He sometimes used the *takhalluṣ* سعید, and sometimes قلما. The date of his death could not be ascertained; fol. 115^b.

(14) ملا علی رضای نجلی تغلص (14):—Originally belonged to Yazd: and came to India during 'Ālamgīr's time. He died in his youth. A.H. 1088 = A.D. 1677. He wrote a short Maṣnawī, entitled معراج الخيال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) مرزا افضل ثالث تغلص اله آبادی (15):—His grand-father, Mir Dīyā-ud Dīn Ḥusayn Badakhshānī, entitled اسلام خان and having the *takhalluṣ* Wālā, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1739; fol. 120^b.

(16) خواجه حسین ثنائی تغلص خراسانی (16):—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lâhaur. The present writer saw his Kulliyât, and found there only one incomplete Maṣnawī; fol. 123^b.

(17) مرزا جعفر قزوینی مخاطب به آصفخان (17):—Adopted the *takhalluṣ* Ja'far and Ja'farī. In his youth he came to India, and through the influence of his uncle, Mirzâ Ghiyâs-ud-Dīn, entitled Āṣaf Khân, the father of Nūr Jahân Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahângīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawī شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) ملا جامی (18):—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Diwāns, seven Maṣnawīs (مثنویات سبعة) and one Maṣnawī in praise of the Ka'bah; fol. 138^b.

(19) سید مولانا حسینی سادات حسینی تغلص (19):—The versified questions of the گلشن راز, to which Shaykh Maḥmūd Shabistārī wrote a reply, are of his composition. His other works are: - کنز الرموز - سی نامه - صراط المستقیم and روح الارواح - زاد المسافرين - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) خواجه حافظ شبرازی (20):—He died, according to Nafahât, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) حمید الدین لاموری (21):—He made a versified abridgment, in thirty-two *Hikâyât*, of Nakhshabī's Tūṭī Nâmah, which was written in prose, and consisted of fifty-two *Hikâyât*; fol. 227^a.

(22) خسرو تغلص دهلوی (22):—Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuḡlaq Nâmah at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

خسرو و شریں , while the following volume opens with *Ṭuḡrā-i Maṣḥadī* under the letter ط. The accounts of the poets under the letters دال to ضاد, with the extracts from the three Maṣṇawīs of *Khusrāu*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulāṣat-ul-Kalām*, endorsed as vol. ii, comprises the letters from ط to هـ, beginning with ملا طغرلا مشهدی and ending with ملا علی استرلادی. The portion comprising the letters دال to ضاد is wanting.

Beginning:—

ملا طغرلا مشهدی - طغرلا منشور سخندوزی و سرلوح دیوان نکند
پروزی الخ *

The poets noticed in this volume are the following:—

(23) ملا طغرلا مشهدی (23): He came to India during the reign of Jahāngir, and spent his last days in *Kashmir*, where he died. He sometimes adopted the *takhalluṣ* تنفک. He wrote a Maṣṇawī in praise of *Kashmir* in imitation of *Zulālī*, and a *naʿma* نامه in the style of *Mullā Zuhūrī*; fol. 1^b.

(24) ملا ظهیری نیشیزی (24): He received the title of ملک الشعرا from *Burhān Nizām Shāh*, who liberally rewarded the poet for his ساقی, *naʿma*, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدین محمد عصار تبریزی (25): His Maṣṇawī, entitled منبر و مشنری, has been highly spoken of by the author of the *Khulāṣat-ul-Ashʿār* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Maṣṇawī. The total number of verses is five thousand one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مولانا عارفی (26): He wrote نامه, consisting of *Gazals* and *Muqaṭṭaʿāt*, which he dedicated to *Khawājah Giyās-ud Dīn*. He also composed the Maṣṇawī کوی و چوآن in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

(27) علی سرمنندی ناصر علی نام (27): Besides the Maṣṇawī, entitled دلکش, written in the style of *Zulālī's* اناز و محمد, he wrote another

Maṣnawî in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram *آله على بعالم معلى رفت* composed by Mirzâ Afdal Sarkhwush; fol. 56^b.

(28) *علا عرفى شيرازى*: He got access to 'Abd-ur Raḥim Khân Khânân through Mir Abul Faṭḥ Gilâni. He was poisoned at the age of thirty-six; fol. 61^b.

(29) *نمر عبد الجليل واسطى بلگرامى*: He was born in Bilgrâm, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkî and Hindi Dictionary *جواهر كلام*; adopted the *takhalluṣ* *عبد الجليل واسطى* and *طرايى*. Besides the Maṣnawî quoted, he composed other Maṣnawis; but except for a few verses the author had no access to them. He died in Dihli, A.H. 1138 = A.D. 1726. and was buried in Bilgrâm. fol. 65^a.

(30) *سيخ عطار*: His original name was Farid-ud-Din. He was born in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar Saljûqî, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawî, his poetical compositions consist of forty-four thousand verses; and according to the author of the *Haft Iqlim* he wrote forty-two poetical treatises, of which the following are some: *خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصيبت نامه - النى نامه - اسرار نامه - مظهر العجايب - نامہ اشتراک - بلبل نامه - منطق الطير - جواهر الذات - مختار نامه - حيدر نامه - 70^a : سياه نامه and بند نامه عرف بيسر نامه*.

(31) *غزيمت اسمش محمد اکرم*: Was born in the Panjâb; his Maṣnawî, entitled *نبرنگ عشق* and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) *مير شمس الدين فخر تخلص*: Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His *Diwân*, consisting only of *Gazals*, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the *alone* contains three thousand and thirty-three; fol. 97^a.

(33) *حکیم فردوسی طوسی*:—His Maṣnawî *نوست و رسخا* consists of six thousand and three verses, of which the author gives one thousand and four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) *فخر الدين احمد جرجاني*:—Was a courtier of Sultân Maḥmûd

bin Malik Shâh Saljûqî, who reigned from A.H. 511-525 = A.D. 1117-1131. Muḥammad 'Aufi says that, besides the Maṣnawî ونامس و راعین, he has not seen any other verse of the poet. According to Ârzû, the Maṣnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûdî or Nizâmî Samarqandî are wrong. 'Ali Qulî Khân says that he has perused the Maṣnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شيخ ابو العیض فیضی و فیاضی —His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Fayḍî; the second, Abul Faḍl; the third, Abul Khayr; the fourth, Abul Barakât; the fifth, Abul Amîn; and the sixth, Abul Ḥasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman; fol. 144^b.

(36) ملا فوقی فوق الدین نام —Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی تخلص مشہدی —After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعراء from Shâh Jahân. His ظفر نامہ consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) گونا نادی —Better known as میرزا قاسم قاسمی تخلص (38) son of Mir Sayyid Janâbadî. He was a pupil of Ġiyâṣ-ud-Dîn Mansûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mirzâ Uluğ Beg. He composed the following Maṣnawî poems in imitation of Nizâmî's *Khamsah*: — شاعرخ نامہ, containing five thousand verses; شاعرشاه نامہ, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; کار نامہ, of two thousand, five hundred verses; شرب و خسرو, of three thousand verses. He also wrote زبدة الاعتبار, containing four thousand, five hundred verses, and a ساقی نامہ. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) ملا کاتبی نشتا پوری (see No. 171) —He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) ابو طالب کلم (see No. 292) —His Shâh Nâmah, in which he

gives a detailed account of ten years of *Shâh Jahân's* reign, consists of fourteen thousand nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) *کریم تخلص اسمش محمد کاظم* —Was a native of Persia; came to India during the time of *Ala ud-dîn*, and made acquaintance with *Ni'mat Khân 'Alî*. The author had seen the poet's ten *Maṣnawîs*, entitled *عشره مشهوره*, containing about one thousand verses; fol. 256^a.

(42) *مسحوقا بانی بنی عسوی بسعد الله* —Was a native of Pānīpat in India, and the companion of *Shaydâ*; he wrote a versified translation of the *Ramāyana* in four thousand verses; fol. 263^b.

(43) *محمد محمود مسکن تخلص اسمش نورانی* —The author had seen two *Maṣnawîs* of the poet, viz. *میر و نیر*, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) *کنز العارفین*, of which he had a defective copy of about six hundred verses; fol. 267^b.

(44) *میر فخرالدین عنت تخلص دهلوی* (see No. 418):—The author saw him in *Murshidâbâd*, A.H. 1195 = A.D. 1781. He wrote a *خمسه*. An extract of his *Maṣnawî*, entitled *سار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) *منیر تخلص اسمش ملا ابوالبرکات* —Was born in *Lâhaur*, A.H. 1019 = A.D. 1610, in the reign of *Jahângir*. His father, *Mullâ 'Abd-ul-Jalîl bin Abû Ishâq Lâhaurî*, wrote a beautiful hand, and was engaged by *Akbar* to write the draft of *Abul Faḍl's* *Akbar Nâmah*. Of his *Maṣnawîs*, the one entitled *چار گوهر* consists of four *Juz*; viz. (1) *ساز و برگ در صفت برگ بانی و دیگو* (2) *آب و رنگ در تعریف باغات اکبر آباد* (3) *نور و صبا در ستایش حوض و مسجد* (4) *نعتاف که مخصوص باندوستان است* (4) *درد و آلم معکوبی بر حالات عشق*. The author had only the *Maṣnawî* of the poet, entitled *مضمون کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to *Bengal* in the company of *Sayf Khân*; fol. 287^a.

(46) *علی عسوی* —Was a native of Persia, and a contemporary of *Jâmî*. He wrote a *خمسه* in imitation of *Nizâmî* and his *بنی و بنی*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) *میری تخلص اسمش میر سعد بنی* —Was a native of *Jabal-Âmul*; his father, *Sayyid Mas'ûd*, died in *Istahan*; he received the title of *ملک الشعرا* from *Sultân Husayn Ṣafawî*; he adopted the *takhallus* *Mihri*, but sometimes *Sayyid*. The author had seen only

the Maṣnawī of the poet, entitled *سرایی علی عمری*, containing a small number of verses; fol. 308^b.

(48) *مسح کلمی اسمش حکم رکن الدین مسعود* (see No. 320). He wrote the Maṣnawī, *قضا و قدر*, containing fifty-five verses; fol. 310^a.

(49) *مولوی جلال الدین رومی* (see No. 59). His Maṣnawī consists of about forty-eight thousand verses; fol. 311^a.

(50) *شیخ نظامی ابن یوسف بن مرید* (see No. 37). His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) *علا ناظم مبروی* (see No. 336). He wrote that excellent Maṣnawī *نصیحت و نصیحت* [Space left blank for number of verses]; fol. 417^a.

(52) *عمر نجات مرحوم اسمش عمر عدد العال* (see No. 379). Was on intimate terms with the author. He composed the Maṣnawī *کل و کشتی*; fol. 429^b.

(53) *نورا طاهر وحید* [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maṣnawīs are mentioned]; fol. 430^b.

(54) *علا وحشی نافقی بزدی* (see No. 245). Of all his Maṣnawīs, the *فرهاد و شریں* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) *واعظ اسم شریفش، مورا محمد رفیع*. Originally belonged to Qazwin; was the grandson of Mullā Fatḥ Ullah Qazwīnī; the Diwān of his Gazals and Qasīdahs consist of about five thousand verses; his prose work, entitled *انوار الجنان*, contains the traditions of the Imāms. He came to India during the reign of Shāh Jahān; his Maṣnawī, consisting of three hundred and forty-four verses, contains an account of the battle between Shāh Abbās II and Īslām Khān; fol. 461^a.

(56) *علا مائلی خلمی نامش عدد الله* (see No. 222). He undertook to write a poetical account of the exploits of Shāh Ismā'īl but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465^b.

(57) *علا درویش مائلی مختص اسمی آبادی* (see No. 228). Besides the Diwān, consisting of Gazals, he left *مناقب و درویش* and *نوحه چیل حدیب* and *المی و معجزون - العاشق*; fol. 491^a.

(58) *عمر علی کلمی* (see No. 334). He died in A.H. 1071 = A.D. 1654. The author saw his *Kulliyat* consisting of twelve thousand verses, the number of the verses of his Maṣnawīs being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.

Not dated ; first half of the 19th century.

No. 706.

fol. 79 ; lines 13 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME

Another copy of 'Alī Ibrāhīm Khān's *Khulūṣat-ul-Kalām*, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on *Khusrāu* in vol. i, fol. 229^a, of the preceding copy is found here on fol. 23^a ; and the first notice in vol. ii of the preceding copy begins here on fol. 43^b.

The notices of the poets treated under the letters دال to ضاد and the remaining notices under خ , which are not in the preceding copy are found here on foll. 23^b-43^b.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'liq.

Not dated ; apparently 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushīd Nawwāb are found at the beginning and end of the copy.

No. 707.

fol. 336 ; lines 13 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadkirah* of Rekhtah poets, with specimens of their compositions.

Author : 'Alī Ibrāhīm Khān علی ابراهیم خان

Beginning :—

رعنائی کلام محمد (read بحمد) متکلمی است کہ انجانی
(انجانی read سخنان روح پرور را بمعزله جان در قالب زبان افواج
انسان ، بخته *

The author, whose two other biographical works, خلاصه الکلام and مصحف ابراهیم, have been noticed in this catalogue, (Nos. 704 and 708) tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of *Shāh 'Alām*, under the Wazirate of *Aṣaf-ud-Daulah* and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with *فتاب* and ends with *نامی*. The main text is preceded by a short *Masnawi*, beginning thus:—

خداوند! کہ—ون کی— عین زبانی
کہلا ہے تجھ پر (پہ read) سب زبانی

In conclusion there is a very short account of Amir *Khusrau*, with some specimens of his Hindī poems, after which there is added a *Masnawī* of Mir *Taqī*.

See Sprenger, *Oude Catalogue*, p. 180; and Garcin de Tassy, *Histoire de la Littérature Hindoui*, vol. i. p., x., *Auteurs Hindoustanis*, p. 28.

Written in ordinary Indian *Ta liq*, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

fol. 656; lines 21; size 14 × 9; 10 × 5½.

مصحف ابراهیم

SUḤUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author, *Abi Ibrâhîm Khân* علی ابراہیم خان.

Beginning—

مصحف ابراہیم طبع سلیم تلفظ بکمد و ثننی حضرت ناریست

عزاسہ *

The author, who has been mentioned in connection with his other *Tadkirah* خلاصہ الکلام (No. 704), to which he refers in the preface

to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of *Shâh 'Âlam*, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram *نفع بخش زمانه*, fol. 2^b. The notices are arranged in alphabetical order, beginning with *سخ ابو زيد بسطامي*.

The MS. is an incomplete one, and breaks off with *Urfi Shirâzî*, under the letter ع. The last folio, containing the notice of *Mirzâ Fath Ullah Janâb*, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.

Not dated latter half of the 19th century.

No. 709.

fol. 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

نقد ثریا

'IQD-I ŞURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muhammad *Shâh* (A.H. 1131-1161 = A.D. 1718-1748) to the reign of *Shâh 'Âlam* (A.H. 1173-1221 = A.D. 1759-1806).

Author: *Ġulâm Hamadâni*, poetically surnamed *Muṣḥafî bin Walî Muhammad bin Darwîsh Muhammad بن محمد بن دارویش محمد*.

Beginning:—

از آن که زبان سلسله جنبانی کرد انج *

Muṣḥafî, an eminent Urdu poet of Hindūstān, belonged to a noble family of Amrohah in *Utrînâbād*. He was born in Lucknow and came to Dîhlî in A.H. 1190 = A.D. 1776 where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تذکرہ فارسی (see No. 711), composed in A.H. 1236 = A.D. 1820,

he says (fol. 97^b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1742. On fol. 96^b of that work he refers to his work *مجمع الفوائد*, and says that he had made up his mind to write an Arabic *Diwân*, and had written some Arabic *Ġazals* comprising one *Juz* and one or two *Qaṣīdahs* in praise of the Prophet: but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled *خلاصة العروض*, and a work on Persian idioms called *مفيد الشعراء*. On fol. 65^a of his *تذكرة فارسی* (No. 711), he mentions the following works as previously composed by him:—Two Persian *Diwāns*, one (then incomplete) in answer to *Nāẓirī Nishāpūrī*, and the other containing original poems: three *Urdū Diwāns*; two Persian and *Hindī Taḍkirahs* *دو تذکره فارسی و ہندی*; a part of a *Shāh Nāmāh* (incomplete), brought down to the genealogy of *Shāh Ālam*; an *Urdū Diwān*; and a rough copy of a Persian *Diwān*, in the style of *Jalāl Asir* and *Nāṣir ‘Alī*.

Sprenger (who mentions a copy of this work), on the authority of the *Gulshan-i Bikhār* (composed A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that *Muṣḥafi* died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natā’ij-ul-Afkār*, p. 420, places *Muṣḥafi*’s death about A.H. 1250 = A.D. 1834. See *Garcin de Tassy, Littérature Hindoui*, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Taḍkirah* at the suggestion of the celebrated poet, *Mirzā Qatīl*, in A.H. 1199 = A.D. 1784, for which the words *زعمی باغ نامقا* form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is *انجب* and the last *یوسف*.

Written in ordinary Indian *Ta’liq*, at the request of *منشی شہر* *برانس*, in the house of *Mirzā Jangli*.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa’d*, A.H. 1244.

No. 710.

foll. 74 · lines 21 : size $14\frac{1}{2} \times 8\frac{3}{4}$: $10\frac{1}{2} \times 5$

تذکرہ ہندی

TADKIRAH-I HINDÎ.

A biographical dictionary of Urdû poets, with extracts from their works.

Author: Ġulâm Hamadâni, poetically surnamed Muṣḥafi علامہ حمدانی المتخلص بہ مصحفی (see No. 709)

Beginning:—

دیکھو دینِ تذکرہ کہ غنچہ داعیِ ارباب سخن را دھتزاز نسیم تقدیر
بسگفتن در آرد * غم

The author wrote the present work at the request of his pupil. Mustahsan Khaliq مستحسن خلق, treating of the Rekhtah poets who flourished from the time of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Šafar, A.H. 1238.

Scribe: محمد علی بنگ.

No. 711.

foll. 131 ; lines 21 ; size $14\frac{1}{2} \times 8\frac{3}{4}$: $10\frac{1}{2} \times 5$.

تذکرہ فارسی

TADKIRAH-I FÂRSÎ.

Biographical notices of modern Persian and Urdû poets of India with extracts from their works.

Author: Muṣḥafi.

Beginning:—

ای فلم از کارِ رفته بیا در معرکہ مردان کہ این رزم رزمِ آخر است *

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amîn-ud-Daulah Mu'in-ul Mulk Amir and ending with Mi' Ahmad Yâr.

The date of completion A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'liq.

Dated, A.H. 1237.

Scribe: Ramaḍân Beg Ṭapân.

No. 712.

fol. 257: lines 25; size $12\frac{1}{4} \times 8\frac{1}{4}$: $9 \times 5\frac{3}{4}$.

خلاصۃ الافکار

KHULÂṢAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abû Ṭālib bin Muhammad Isfahānî محمد ابوطالب بن محمد اصفهانی.

Beginning: -

آلای ممدور سپاس و ستایش دستکش دگر دامن کبریاى نظامی
تواند بود النعم *

The author who has been mentioned in connection with his *Ḥusn-i Ḥallî* (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram *کل بدخ و کذب بی زبده* in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Blund in the J.R.A.S., vol. ix, pp. 153-158. See also Sprenger, p. 163; Ehot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind. Office Lib. Catalogue, No. 696; Rieu, i., p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadiqahs*, one *Da'il* and a *Khâtimah*.

The *Dail*, giving specimens of 159 poets, begins on fol. 227^a; and the *Khâtimah*, with twenty-three more poets, begins on fol. 232^a.

The original work is followed by —

1. A treatise on ethics رسالة در علم اخلاق, fol. 249^b.

2. A treatise on music در مصطلحات موسیقی, fol. 251^a, and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta liq.

Not dated, 19th century.

No. 713.

fol. 223 (np. 445): lines 25: size 15 × 9: 12 × 6½.

مخزن الغرائب

MAKHZAN-UL-ĠARĀ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Aḥmad 'Alī Hāshimī of Sandilah, son of Shaykh Ḡulām Muḥammad ibn Maulavī Muḥammad Ḥājī.

احمد علي هاشمي سنديله ولد شيخ غلام محمد ابن مولوي محمد

حاجي *

Beginning:—

کوشش الفاظ فصاحت بنیاد و لای معنی بدانت دوامان شایسته رشته

حمد خداوندیس — التیم *

Sprenger, *Onde Catalogue*, p. 146, wrongly states that the author dedicated the work to Nārwāz Shāh Jang, who died in A. H. 1167 = A. D. 1753; and Dr. Ethé, *Bodl. Lib. Catalogue*, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethé himself commits a blunder in holding that the author's father was a son of Faḍilat Fuṣṭat. The word *ma'ātib* (ma'ātib), occurring before the name of Shaykh Ḡulām Muḥammad's father: ابن فضالت مآب, *ma'ātib* is only an epithet in praise of Muḥammad Ḥājī, meaning "repository of learning."

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Qulām Fakhr-ud-Dīn Khān Hayrat, p. 221, he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803

این تذکره از نطف و دیر فیوم
 گردید به معجزان اعجاب مومنه
 تاریخ تمامیش مرا شد در خواب
 ختم صحف از شائف تبدی معلوم

The words ختم صحف are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwāb 'Izzat-ud-Daulah Mirzā Hasan Suhrāb Jang, son of Mirzā Muḥammad Muḥsin, the elder brother of Nawwāb Saḍdar Jang. Suhrāb Jang recommended the author to Nawwāb Dulfagār-ud-Daulah Mirzā Najaf Khān Bahādur Ghalib Jang Husavni (d. A.H. 1196 = A.D. 1782) through whose influence he was enrolled in the *risālah* of Shāh 'Ālam. After the death of Dulfagār-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihli, the author began to associate closely with learned men from Khurāsān, Irāq and Fārs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project he says, he received encouragement from his master, Mirzā Muḥammad Hasan Qatil, d. A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Tadhkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکره ملا عوفی. 2. تذکره دوات تنه سمرقندی. 3. تذکره مجالس العشاق. 4. تذکره امیر علی شیر. 5. تذکره ملا عبد الرحمن طامی. 6. تذکره میرزا محمد. 7. تذکره سام میرزا. 8. تذکره نقاس العائر میر علا الدوله. 9. علی صائب نیرازی. 10. تاریخ مذبح عبد القادر داونی. 11. مجمع النفاس. 12. تذکره محمد تقی اوحیدی مسمی بکعبه ترمین. 13. تاریخ ضلالت الدین ربی وروز شاهلی.

14. تذکرہ ملا نصیر (طاهر read نصر آبادی). 15. تذکرہ میر علاء الدولہ. 16. تذکرہ انسا (probably a mistake for انسا). 17. کتاب ہفت اقلیم also called جواهر العجائب by Fakhrî: see Rieu i, p. 366, and Sprenger, Oude Catalogue. p. 9). 18. تذکرہ نادر خان افغان. 19. تذکرہ معز. 20. فطرت موسوی خان موسوم بہ گلزار فطرت. 21. دیبائے محمد دارا شکوہ. 22. دیبائے محمد اکبر ابن اورنگ زیب. 23. تذکرہ علی قلی خان.

The entire work contains 3148 notices, a complete list of which is given in Ethé. Bodl. Lib. Catalogue. No 395.

The present (first) volume ends with the account of صفی الدین. نبوتی.

No. 714.

fol. 292 (pp. 446-1030): lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر یوسف بگ بخارائی and ends with الدین الخجندی.

Both volumes are written by one scribe, in ordinary Nasta'liq.

Dated, Monday, 11th Shawwâl, A.H. 1224, i.e. five years after composition. The colophon runs thus:—

تذکرہ مخزن الغرائب من تالیف مجمع کمالات عربی و معنوی
و منبع علوم دینی و دنیوی شینہ احمد علی خان سندیلوی دام افضالہ
بروز دوشنبہ تاریخ یازدهم شہر شوال سنہ ۱۲۲۴ ہجری بخط احقر العباد
بفدہ ایسری پرشاد قوم کیتہ صورت اتمام یافت *

No. 715.

fol. 102; lines 15; size $9\frac{3}{4} \times 6; 6\frac{1}{2} \times 3\frac{1}{2}$

سفینہ ہندی

SAFÎNAH-I-HINDÎ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shâh 'Âlam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwân Dâs Hindî بسوان داس ہندی.

Beginning:—

حمد و سپنس آمد دزیری را رواست که سخن سنجان اسرار قدرت
عالم را از پردهٔ غیب بشهرستان وجود جلوهٔ گر ساخته *

From an autobiography which Bhagwân Dâs gives on fol. 93^b, we learn that he was the son of Dalpat Dâs bin Harbâns Râi of the Kâyath caste. His ancestors originally belonged to Kâlpi. His father came to Lucknow during the Nizâmat of Burhân-ul-Mulk (*d.* A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwâb Âsaf ud-Daulah (*d.* A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lâlah Râm Gulâm Qânûngû, in A.H. 1164 = A.D. 1750, for which he gives the chronogram *صی جوان بخت*. He received his early education from Maulavî Sayyid Yûsuf Sahâranpûrî, and subsequently applied his mind to history and poetry. He at first adopted the *takhalluṣ* Bismil, and received his training in poetry from Mirzâ Muḥammad Fâkhîr-i-Makîn (*d.* A.H. 1221 = A.D. 1806). He composed three Maṣnawis; viz., (1) *Silsilat-ul-Mahabbat* (سلسلهٔ المحبت) in imitation of Jâmi's *Silsilat-ud-Dahab*; (2) *Maẓhar-ul-Anwâr* (مظهر الانوار) in the style of Nizâmî's *Makhzan-ul-Asrâr*; and (3) *Mihr-i-Diyâ* (میرضیا) in the style of Jâmi's *Yûsuf Zalikhâ*. He also wrote two *Diwâns*, *ذوقه* and *شوقه*, consisting of *Qaṣîdahs*, *Tarjî bands* and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled *نذکرهٔ حدیقهٔ ہندی* containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairât Ali, the author also wrote a treatise, entitled *سوانح النبوة* giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of *Mir Bahr*, and subsequently, in the time of Âsaf-ud-Daulah, became a *Diwân* of *مادر سنکھ ہمدانی*. After the Rûjah's death, he entered the service of *مادر چند ہمدانی* and then that of *مادر نکات رانی ہمدانی* صاحب جنگ.

The names of the poets are arranged in alphabetical order beginning with *ألف* and ending with *نکات*. The date of composition, A.H. 1219 = A.D. 1804, is expressed by the chronogram *باعدیۃ ہمدانی* given in the conclusion.

• Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumâdâ II, A.H. 1220

Scribe: *لال مکین*.

No. 716.

pp. 1058 (foll. 529); lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

نشر عشق

NISHTÂR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Husayn Qulî Khân 'Azîmâbâdî ibn Âqâ 'Alî (Sprenger, Oude Catalogue, p. 644 has Qulî) Khân Shâhjahânâbâdî: حسین قلی خان عظیم آبادی ابن آقا علی خان شاهیجان آبادی.

Beginning:—

جميع محامد مير محمودی را كه نسخۀ جامع موجودات را بفلم قدرت
وامداد اادت در عفتۀ ايجاد تھویر فرمود الخ *

The author, a native of Patna, was the son of Âqâ 'Alî Khân of Shâhjahânâbâd, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarâbâd and Shâhjahânâbâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mir Muḥammad Ja'far Masîḥ of Baraillî, the *Tahsîl-dâr* of Parganah Atrauli الرولي, who showed him a copy of Wâlih's Taḍkirat-ush Shu'arâ (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of Ġazals and Rubâ'is. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms p. 46. Towards the end of the preface, the author says that Qâḍî Sa'îd-ud Dîn Muhammad Khân Bahâdur, with the poetical *nom de plume* Sa'îd, son of Najm-ud-Dîn 'Alî Khân Sâqib Qilî-ul-Qulî of Calcutta, received a copy of the work from the author, and wrote a *Khutbah* in its praise. It is found here (pp. 49-52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

first volume, breaks off in the middle of the notice on *عارم* with the words : . . . (عقالی) . . . نسکه در وصف ایت شهنش (عقالی) . . .

No. 717.

pp. 1059-2071 (foll. 506); lines and size same as above.

Continuation of the preceding copy, opening with the words
عقالی کرده ام.

A complete index of the names of the poets treated in the work occupies pp. 3-33.

Both volumes are written in ordinary Indian *Ta'liq*, by the same scribe.

Not dated; latter half of the nineteenth century.

No. 718.

foll. 148; lines 16; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

گلشن بیخار

GULSHAN-I-BĪKHĀR.

A Persian *Tadhkirah* containing notices of *Rekhtah* poets, with extracts from their compositions.

Author: Muḥammad, called Muṣṭafā, poetically surnamed *Shifteh* in *Rekhtah* and *Ḥasratī* in Persian; محمد المدعو به مصطفی in Persian; المدخل به شفته در ریخته و به حسرتی در فارسی.

Beginning:—

گل سرسبد سخن حمد چمن طراز است که بی جنبش شمال و عدل
در گلشن گیتی گلهای رنگین شگفانیده *

In a note at the end of this copy, the author is called Nawwāb Muḥammad Muṣṭafā Khān Bahādur *گلشن بیخار* مصنف. According to M. Garcin de Tassy, *Littérature Hindouie*, 2nd edn., vol. iii, p. 123, the author was the son of a man of position, *Azim-ud-Daulah Saḥarāz-ul-Mulk Murtaḍā Khān Muzaffar Jang, of Dihli, and was still alive in 1866. See also the same work, vol. i, p. 43. The author tells us, in the preface, that he commenced the work in A.H. 1248 = A.D. 1832, for which date he gives the chronogram *بسمه منتخب رب*; and finished it in A.H. 1250 =

A.D. 1834, expressed by the chronogram **الحمد لله على حصول المعاصد و الشكر له**. He further states that, at the conclusion of compilation, he had completed twenty-six stages of his life. He must then have been born in A.H. 1224 = A.D. 1808.

The notices of poets, about 600 in all, are arranged in alphabetical order, and the verses quoted from them, according to the *radif*, or final letter. The first poet mentioned is **أبرو** and the last **مکونگ**.

The work ends with chronograms giving the date of completion, and with praises of the work by several friends of the author, occupying foll. 166-184^a.

A copy of the work is mentioned in Rieu, iii. p. 1069. See also Sprenger, Oude Catalogue, p. 189. Printed in Dihli 1845, and lithographed several times.

Written in ordinary Indian Nasta'liq.

Dated, 25th Shawwâl, A.H. 1255 = 1st January, 1840.

MISCELLANEOUS.

No. 719.

foll. 468 : lines 25 : size $10\frac{3}{4} \times 6\frac{3}{4}$. $7\frac{1}{4} \times 4$

منظر الانسان

MANẒAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Ahmad bin Muhammad bin Ibrâhîm bin Abî Bakr ul-Barmakî ul-Irbilî) who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i. p. 326

The Arabic original was edited by Wüstenfeld, Göttingen, 1835-1850, and translated into English by De Slane, 4 vols. Paris, 1842-1871. ✓

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

Beginning:—

اللم مالک الملک تووٹی الملک من نشاء انک الملک
المحمود الممدوح و السلطان الخ *

In the preface, the translator calls himself Yūsuf bin Aḥmad bin Muḥammad bin 'Uṣmān عثمٰن بن محمد بن احمد بن يوسف, but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: 'أبي علي بن أحمد النخعي السجزي'. He calls the work منظر منظر by order of Nāṣir-ud-Dawla wa d-Din Abu'l-Fatāḥ al-Mahmūd Shāh bin Muḥammad Shāh bin Aḥmad Shāh bin Muḥammad Shāh bin Muzaḥḥar Shāh (i.e. Maḥmūd Shāh I of Gujārāt, better known as Maḥmūd Bigarah, who reigned A.H. 863-917 = A.D. 1458-1511).

In the concluding lines, he says that he commenced the work on 17 Rabī' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwāl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍān, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابو عمران ابراهيم and end with ابو الفضل بنونس. بن محمد بن ممتد بن مالک بن محمد بن سعد بن سعد الملک به رضى الدين.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rien, i, p. 324.

Another Persian translation of Ibn-i-Khalikān's work, by Kabir bin Uways bin Muḥammad ul-Latīf, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭān Salīm (A.H. 918-926 = A.D. 1512-1519), and Hāj Khal. vol. vi, p. 455, is of opinion that its author is identical with Azhar ud-Din Ardabili, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and colour'd run-out borders, with an illuminated head-piece. Names of persons forming the subjects of notice are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Sa'ir, A.H. 1391.

No. 720.

foll. 473 ; lines 24 ; size $12\frac{1}{4} \times 9$; 9×6 .

مجالس المومنين

MAJÂLIS UL-MU'MINÎN.

Biographical notices of eminent persons, such as Imâms, Aṣḥâb, learned men, commentators, traditionists, Sayyids, Qâris, grammarians, philosophers, kings, Amîrs, Wazîrs and poets professing the Shî'ah faith, from the earliest times down to the rise of the Ṣafaw dynasty of Persia.

Author: Sayyid Nûr Ullah bin Sayyid Sharîf ul-Ḥusaynî ul-Mar'ashî ush-Shûshṭarî سيد نور الله بن سيد شريف الحسيني الموعظي الشوشنري.

Beginning. —

نفعات دلکشای حمد و رشحات جانفزای ثناء که از جهت شمال

عتقاد الخ *

The author, better known as Qâḍî Nûr Ullah, traces his descent from Imâm Ḥusayn. He belonged to the distinguished Mar'ashî Sayyid family of Shûshṭar. He came to Lahore, and was appointed Qâḍî of that place by Akbar, in succession to Shāykh Mu'in who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badâ'ûnî, who speaks of Nûr Ullah highly, says that the Qâḍî wrote a very learned opinion on the 'worthless' Tafsîr of Fayḍî. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shî'ah readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shî'ahs, they should destroy or otherwise injure them. The Majâlîs stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahângîr. According to the author of the Kashf-ul-Hujub, this took place in A.H. 1019 = A.D. 1619. Other works written by the Qâḍî are: كشف العوار - عشرة كالملة - عصاب النواصب - احقاق الحق, etc.

For particulars of the author's life, see Muntakhab ut-Tawârikh, vol. iii, p. 137; Kashf ul-Hujub (Bibl. Indica Series), p. 487; Raudât ul-Jannât; History of Shûshṭar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shî'a und-

der Sunnitischen Polemik, Wien. 1874; O. Loth. Zeitschrift der D.M.G., vol. xxix. p. 676; Rieu. i. p. 337; Ethé. Bodl. Lib. Catalogue, Nos. 367-370; Ethé. India Office Lib. Catalogue, No. 704; W. Pertsch. Berlin Catalogue. p. 564.

The Majālis ul-Mu'minīn has been printed in Tehran. A.H. 1268.

The work is divided into an introduction (مقدمه) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term *Shī'ah*. fol. 2^b.

Majlis I. Account of the places connected with the *Shī'ahs* and the Imāms. fol. 8^a.

Majlis II. On some *Shī'ah* tribes or families. fol. 41^a.

Majlis III. On the Prophet's companions (*Aṣḥāb*) who professed the *Shī'ah* faith. fol. 52^a.

Majlis IV. On the *Tābrin*, or immediate followers of the *Aṣḥāb*, fol. 93^a.

Majlis V. On the learned men of the second generation after *Aṣḥāb*, viz. theologians, commentators on the Qur'ān, traditionists, *Sharīfs*; jurists, lecturers of the Qur'ān, grammarians and lexicographers, fol. 111^b.

Majlis VI. On the *Ṣūfīs*. fol. 207^a.

Majlis VII. On the philosophers, 279^b. On fol. 300^a the account of *دکتر رساله در شمس الدین محمد الجعفری* ends with the words *در رساله*, after which the words *که معتبر و مشهور است علم و عمل* have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" *نسخه اصل چنین بود*.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous *Shī'ah* kings, and sixteen *Junds*, comprising as many *Shī'ah* dynasties, fol. 302^a.

Majlis IX. On the famous *Shī'ah* Amīrs, generals, etc., fol. 360^b.

Majlis X. On the great *Shī'ah* Wazīrs and secretaries, fol. 372^b.

Majlis XI. On the Arab poets, fol. 395^b.

Majlis XII. On the Persian poets, fol. 430^a.

Written in fair *Nasta'liq*, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, Rabi' II. A.H. 1045. On the top of the title-page is found a seal of *محمد علی خان*, dated A.H. 1211. On the same page are found the seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwvrshīd Nawwāb of Patna.

No. 721.

fol. 606; lines 24; size 12×7 ; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of Qâdî Nûr Ullah Shûstari's Majâlis ul-Mu'mîn, beginning as above.

Contents:—

Introduction, fol 2^b; *Majlis* I, fol. 11^b; II, fol. 60^a; III, fol. 77^a; IV, fol. 139^a; V, fol. 166^b; VI, fol. 304^a; VII, fol. 390^b; VIII, fol. 417^a; IX, fol. 486^a; X, fol. 499^a; XI, fol. 534^a; XII, fol. 570^b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300^a of the preceding copy is also found here, fol. 414^b, at the end of the notice on دبیر رساله در علم رمل شمس الدین محمد الجعفری. The date of transcription, given at the end of this copy, is also 'Rabi' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

fol. 258; lines 35; size $16\frac{3}{4} \times 9\frac{1}{2}$; 13×9 .

مآثر رحیمی

MA'ÂŞIR-I-RAĤÎMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âşir-i-Raĥîmî.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقي ناهاندي.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

... درین کشادی بازار سخن از صورت ایمن خواهد ماند
و سخن سنجان نکته شناس که صیرفی جواهر *

The author gives an account of himself and his ancestors at the end; foll. 245^a-257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram باو عائد اسم خود باقی . fol. 245^b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Tadkirah*, entitled Ma'âşir-ul-Khidrîyah, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amîr Abu'l Baqâ's *Tadkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'il, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amîr Muḡîs-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣāḥib* to the celebrated 'Abd-ur-Raḥîm Khân-i-Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khidr, who had been killed. In Dûlqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhânpûr in Khândîsh, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Şafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz (the second son of Jahângîr), who made him the *Diwân* of Bihâr and Patna.

* According to the *Târîkh-i, Muḥammadi* 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âşir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237-243. A complete copy of the work bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb. Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavi Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the *Khân-i Khânân*, and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the *Khân-i-Khânân's* favour. The first name mentioned is Maulânâ Farîd-ud-Dîn Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Fol. 18^b-20^b, containing an account of the poet تنکیبی, belong to the section on poets.

Fol. 22^a blank.

Fol. 22^b-23^b, containing notices of the poets مہر محمد شریف - ملا شوقی سرمنندی and عبد اللہ دکن ترکستانی, belong also to the section on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Khâtimah* on the military officers under the command of the *Khân-i-Khânân*, beginning with نواب خواجہ بیگ مرزا صفوی and ending with مادمو - ربن - حیدر and العابدین, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of تنکیبی, is a continuation of fol. 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - نصیرای امشبانی and میر جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated - apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Firûz Jang (*d.* A.H. 1046 = A.D. 1638), son of the famous Mahâbat Khân Zamânâh Beg, who held posts of high distinction under Akbar, Jahângîr and Shâh Jahân. The same page also contains an '*Arđ-didâh*', dated 14th Shabân, A.H. 1069.

No. 723.

fol. 134 : lines 17 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

مآثر الكرام

MA'ÂSIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol. 3^a, is مآثر الكلام (read مآثر الكرام) ناريخ بلگرام. It contains biographical notices of Indian Shaykhs and 'Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author : Gulâm 'Alî Âzâd. For his life, see No. 423.

Beginning :—

نسایم المحامد ساریة الی الکیمی السومدی النخ *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Fasl*), is the first.

Fasl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3^b.

Fasl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77^a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the ephemeris خاتمہ عسک at the end.

The second volume of the work, with the special title of Sarw-i-Âzâd, is noticed under No. 697.

A list of the lives is given at the beginning.

Dated, 20th Shawwâl. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

fol. 300; lines 13; size $9 \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

روایم المصطفی من ازهار المرتضی

RAWÂ'İḤ-UL-MUṢṬAFÂ MIN AZHÂR-
UL-MURTADÂ.

Author: Sayyid Şadr-ud-Dîn Aḥmad bin Karîm-ud-Dîn Aḥmad
ul-'Alawî ul-Mûsawî ul-Hanafî ul-Qâdirî ul-Bûhârî ul-Bardawânî :

سيد صدر الدين احمد بن كرم الدين احمد العلوي الموسوي العنفي القادري
الدعواني البدواني.

Beginning :—

الحمد لله على النجاة والنصرة ، والشكر لله على إعطاء النعماء * آمين

At the end of vol. ii. the author gives a detailed account of his life and family. He traces his descent from Imâm Mûsâ Kâzîm. Savyid Husâm-ud-Dîn, an ancestor of the author, married the

daughter of Nuṣrat Shāh, brother of Firūz Shāh, and settled in Atrah, two miles from Būhār. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhūlsar. The author's great-great-grandfather, Sayyid Muḥammad Ṣādiq, settled in Būhār. He and his wife became the disciples of Sayyid Shāh Ġulām 'Alī Dastgīr of Shāh Bāzār. Muḥammad Ṣādiq had two sons, Sayyid Ṣadr-ud-Dīn and Sayyid Sirāj-ud-Dīn. Sayyid Ṣadr-ud-Dīn was studying at Murshidābād under the protection of a noble of that place, when he made acquaintance with Mir Muḥammad Ja'far 'Alī Khān, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidābād, Sayyid Ṣadr-ud-Dīn was appointed *Munshī*. He afterwards became *Mir Munshī*, and later on the *Madār-ul-Mahām* of the Nizāmat. After a time he returned to Būhār, and married Daulat-un-Nisā, daughter of Qādī Tālib Ullah of Jhūlū. Sirāj-ud-Dīn, his brother, was married to Ḥāfiẓah Bibī, daughter of Sayyid Bahādur Husayn of Naldāngā in Huglī. When Lord Clive went to Murshidābād to settle the terms of the Nizāmat, Sayyid Ṣadr-ud-Dīn was deputed to act on behalf of the Nāẓim. He enjoyed the favour of Shāh 'Ālam, who made him trustee of the Bā'is Hazāri Parganah, the *waqt* estate of Sayyid Shāh Jalāl-ud-Dīn Tabrizī Ganjrawān Ganj Bakhsh (معاملات اوقاف حضرت سعد شاه جلال الدین تبریزی گنج روان گنج بخش) and granted him the *A'immaḥ Sanad* of Parganah Ranhattī. Sayyid Ṣadr-ud-Dīn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal Bihār and Orissa. He founded the Jalāliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanā 'Abd-ul-'Aḥ Baḥr-ul-'Ulūm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dīn attached the Jalāliyah Library, now designated the Būhār Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dīn had a son Sayyid Kafil-ud-Dīn, the author's grandfather, and a daughter Bint-ul-Fātimah by his second wife, Jugnā Bibī, daughter of Sayyid Wahīd 'Alī of Murshidābād. By his first wife Daulat-un-Nisā Bibī, he had no children. He died, 14th Ramaḍān, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kafil-ud-Dīn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shāh Nūr Muḥammad *Naichahband*. He married Zubaydah Bibī, daughter of Sayyid Muḥammad of Huglī, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karīm-ud-Dīn Aḥmad. Karīm-ud-Dīn married Khayr-un-Nisā, daughter of Muḥammad Sājid Ṣiddiqī, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dīn Aḥmad.

the author, Sayyid Sirāj-ud-Dīn, Sayyid Ṣafi-ud-Dīn, and a daughter named Maṣūmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Īzād Bakhsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, *Ḍarb-ul-Maṣālib* and an edition of the *Tārikh-i Nasa'i*. He is also reported to have written a reply to Shibli Nu'māni's *al-Fārūq*, which remains unpublished. He died in 1905, less than a year after his presentation of the Būhār Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in *Shabān*, A.H. 1302 = A.D. 1884, and completed it, 23rd *Dulhijjah*, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Būhār Lib. Catalogue, vol. i; the *Calcutta Review*, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

toll. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning :—

در وقت مرض مادر تو الحج *

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Ṣafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

fol. 209 ; lines 25 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-
SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الشدة و الضيقة .

Translator: Ḥusayn bin As'ad bin Ḥusayn ul-Muayyadi ud-Dihistānī حسن بن اسعد بن حسين المويدي الديهستاني .

Beginning :—

حمد و ثناء قيوهمى را كه بگويم تقول فرمايت آدم از ادراك كنوزات

بيچون او النخ *

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Ḥasan 'Alī bin Muḥammad ul-Madā'ini ابو الحسن علي بن محمد المدائني of Baṣrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Baḡdād, A.H. 224 or 225 = A.D. 839 or 840. It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alī ul-Muḥassin bin Abil Qāsim 'Alī, better known as Qāḍi ut-Taṇūkhī ابو علي المحسن بن ابى القاسم على المشتهر قاضي التلخوي, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Qāḍi Taṇūkhī is repeatedly mentioned as the real author of the Arabic original, and in the third *Ḥikāyat* of *Bāb* xi, fol. 154^a, he is distinctly said to be the author.

مولف كذاب گوید پدر من فتحي ابو القاسم التلخوي حكایت كرد

كه قضای كرخ بغداد مدتها بمن مفوض بود *

(The author of the book says.—“My father, Qāḍi Abul Qāsim ut-Taṇūkhī, relates,” etc.)

The present translation was made by the order of the Wazīr عز الدين طاهر بن زنگي الفو Izz-ud-Din Ṭāhir bin Zingī ul-Faryūmadi

نومدي , probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733. says, before 'Aufi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen *Bābs*. each of which contains a number of stories. The second folio of our copy is followed by a large lacuna ; and a great portion of the preface, together with almost the entire first *Bāb*, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752 ; W. Pertsch, Berlin Cat., p. 982 ; J. Aumer, p. 56 ; Ethé, Ind. Office Lib. Cat., Nos. 733-738 ; Cat. des. MSS. et Xylographes, p. 408 ; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated ; 19th century.

The original folios are mounted on new margins.

No. 727.

fol. 466 ; lines 31 ; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

جامع الحكايات

JĀMI'-UL-HIKĀYĀT.

An old and complete copy of the famous work Jāmi'-ul-Hikāyāt, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author : Nūr-ud-Dīn Muḥammad 'Awfi نور الدين محمد عوفي .

Beginning :—

حمد ببيد مبدعي را كه از بدايت صباح وجود تا نهايت رواج عدم
هرچه هست در حد پادشاهي اوست الخ •

The full title of the work, as given on fol. 3^a, in agreement with Hāj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و الروايع . Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it دجوامع الحكايات و لوامع الروايات , apparently for the reason that دجوامع and not جامع , rhymes with لوامع .

Nūr-ud-Dīn Muḥammad 'Awfi is the author of the well-known earliest Persian *Tadkirah* لباب اللباب (described by Bland, J.R.Ā.S., vol. ix, pp. 112-126), which he dedicated to Sultān Nāṣir-ud-Dīn

Qubāchah's Wazīr 'Ayn-ul-Mulk Ḥusayn ul-Ash'ari. 'Awfi lived in Diblī during the time of Sultān Shams-ud-Din Īltamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultān Nāṣir-ud-Din, after whose fall he attached himself to the Court of Sultān Īltamish, and completed it for the latter's Wazīr. Qiwām-ud-Din Muḥammad bin Abū Sa'īd ul-Junaydī.

For further particulars of the work and the author, see Ḥabib us-Siyar, vol. ii, juz 4, p. 163; Tārīkh-i Firishṭah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Boil. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bābs*.

An old copy. Written in learned Naskh. The letter *Dāl* is always dotted.

Not dated; 15th century.

No. 728.

foll. 298; lines 15; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

طوطي نامه

TŪṬĪ NĀMAH.

The popular 'Tales of a Parrot.'

Author: Diyā-ud-Din Nakhshabī ضیاء الدین نخشبى.

Beginning:—

مناجات بحضرت رازق الغائب فی غسبه که رازق وحوش النعم *

The author, a native of Nakhshab, led a pious life in Badā'un, and died, according to the Akhbār-ul Akhyār, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: سلک سلوک - کليات و-عشره مبشرة - لذت النساء - جرات. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.

Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Anmer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind. Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the *Tûṭī Nāmāh* by Qâdiri, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated. A.H. 1057.

No. 729.

fol. 126; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Nakhshabî's *Tûṭī Nāmāh*.

Written in fair Nasta'liq, with the headings in red.

Dated. 7 Shabân. A.H. 1150.

No. 730.

fol. 197; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

نسیم الربیع

NASÎM-UR-RABÎ.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, *Rabî-ul-Abrâr*, of Abul Qâsim Maḥmūd bin 'Umar az-Zamakhsharî (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Hâj. Khal., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Dîn ملا قولم الدين, who, it is said there, made it during the reign of Âbu'l Fawâris Shâh Shujâ'.

Beginning —

حمد بيمعذور مبدعى : ا تقدرست اسماءه كه بتاثير صبح اقبال از : مطلع
آمال بى حكم مطاع او طالع فكردد *

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abil Fawâris Shâh Shujâ', dedicates the work to his Wazir, Amîr Salgar Shâh. Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hâfiz of Shîrâz lived in his Court.

According to Rieu, Supplement. Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جابر الله خان رضى, dated A.H. 1163, are found on the title-page.

No. 731.

fol. 370, lines 15-19; size $10 \times 6\frac{3}{4}$; 7×4

انوار سهيلي

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalilah and Dimnah.

Translator: Husayn bin 'Alî ul-Wâ'iz Kâshifî الواعظ بن على الكاشفى (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus:—

ا. ب. كلام سعادت فرجام آنست كه اى دعوات كندگان عالمان الخ corresponding with the first line, page 4, of J. Ouseley's edition, 1851

It would appear from the preface that the work is a modernized version of Naṣr Ullah bin Muḥammad bin Ḥamid's older Persian translation of Al-Muqaffā's Arabic text, which was made at the request of Nizām-ud-Dîn Amîr Shaykh Aḥmad ul-Suhaylî (d. A.H. 907 = A.D. 1501), who was a disciple of Shaykh Âḍarî and a favourite of Abu'l Gâzî Sulṭân Husayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431-437; Ethé, Ind. Office Lib. Cat., Nos. 757-766; Cat. des MSS. et Xylographes, p. 409; Hāj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ouseley), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23-40, which last selections have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147-166). See also A. Rogers, Persian Anthology, London, 1889, pp. 35-47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated, A.H. 1218.

No. 732.

fol. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

لطائف الطوائف

LATĀ'IF-UT-ṬAWĀ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alī bin Ḥusayn ul-Wā'iẓ ul-Kāshifi الواعظ الكاشفي المشتهر بـ صفى.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهى عليه و آله صلوة آله *

'Alī bin Ḥusayn, better known as Ṣafī, was the son of the author of the Anwār-i Suhaylī (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harāt, he, in A.H. 939 = A.D. 1532, went to Ġarjistān, where he was favourably received by Sultān Shāh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bābs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, fol. 3^b-4^a:

1. Relating to the Prophet :

در بیان استعجاب و ذکر بعضی از مطالبها که پیغمبر علی الله علیه
و سلم باصحابه فرمودند *

2. Relating to the Imâms :

در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه معصومین صلوات
الله و سلامه علیهم اجمعین با خواص خویش الخ *

3. Relating to Kings :

در ذکر حکایات لطیفه ملوک و حکام و ظرایف سلاطین اذله الخ *

4. Relating to Amirs, royal favourites, Wazirs and high officials :

در ذکر لطائف امرا و مقربین و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters. Munshîs, courtiers and brave men :

در لطائف ادیبان و منسیان و ندیمان و سیاهیان و دایران در منظره
پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال
ایشان *

7. Relating to Shaykhs, 'Ulamâ, Qâdlis, Jurors, etc :

در لطائف مشائخ و علما و قضا و فقها و واعظین *

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبه اطبا
و معبرین و منجمین *

9. Relating to poets, etc .

در لطائف شعرا و بدیهه گفتن ایشان در محله و ذکر بعضی از عجایب
صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف ظریفان از مردان و زنان *

* 11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و بر خواران و طفلیان *

12. Relating to greedy men, thieves, beggars, blind and deaf men :

در لطائف طمعان و دزدان و گدایان و کوران و کران *

13. Relating to children and slaves :

در لطائف کودکان و غلامان و کنیزان زیرک *

14. Relating to simpletons, liars and impostors.

در لطائف و حکایات ابلهان و کدایان و مدعیان الحج *

Spaces for rubrics are left blank in several places.

The work is also known as طائف الطرائف.

Written in ordinary Ta'liq.

Not dated : 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سد is found on fol. 2^a.
نواب ناظر سد داراب علیخان صادر

No. 733.

fol. 194 : lines 15 : size $9 \times 7\frac{1}{4}$: $7 \times 4\frac{1}{2}$

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'liq.

Dated, A.H. 1246.

Scribe : ساری نعل .

No. 734.

fol. 175 : lines 15 : size $9\frac{1}{2} \times 5\frac{1}{4}$: $6\frac{1}{2} \times 3\frac{1}{2}$

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:—

منم سیده بدین ملک چون بهست مغلد

The last four lines are also wanting.

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 735.

fol. 306; lines 17; size 19×8 ; $9\frac{1}{4} \times 5$.

عیار دانش

‘IYÂR-I DÂNISH.

A modernized version of Kalilah and Dimnah.

Author: Abul Faḍl bin Mubârak ابن الفضل بن مبارک (see No. 552).

Beginning:—

سپاس ازل و ابد خداوندی را که از کوان تا کوان انجم *

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wâ‘iz Kâshifî (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303^a, is A.H. 996 = A.D. 1588. Comp. Rieu, ii. p. 756; W. Pertsch, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438-440; and Ind. Office Lib. Catalogue, Nos. 767-777.

Written in large Ta‘liq, with an illuminated head-piece, by order of مری بایلو (?) at Lucknow.

Dated. A.H. 1223 = A.D. 1808.

No. 736.

fol. 248; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta‘liq.

Dated. 1319 Faṣḥî.

No. 737.

fol. 193; lines 14; size 9×8 ; $6\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy, beginning as usual.

A damaged copy; written in Nîmshikastah.

Dated, A.H. 1225.

Scribe: انوب لال .

No. 738.

fol. 318 ; lines 23 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زینت المجالس

ZÎNAT-UL-MAJÂLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

Author: Majd-ud-Dîn Muḥammad ul-Ḥasanî معمد الدين محمد الحسنی .

Beginning:—

ثنای نامتذاهبی و حمد نا محصور
بران سزاست که شد هر دو کون ازو معمور

The author, who lived in Persia under Shâh 'Abbâs I, began the work in A.H. 1004 = A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.

Written in ordinary Nasta'liq.

Dated A.H. 11 (*Sic*).

Scribe: کمال الدین .

No. 739.

fol. 256 ; lines 31 ; size $13\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 5$.

زبدة الرموز

ZUBDAT-UR-RUMÛZ.

The popular romance of Ḥamzah, the uncle of the Prophet.

Author: Ḥājī Qisṣah Khwân Hamadânî حاجی قصه خوان همدانی .

Beginning:—

* خلاصه کلمات راویان اخبار و سخن پردازان عالمقادر النخ

We learn from the preface that, in A.H. 1022 = A.D. 1613, the author came from 'Irâq to Ḥaydarâbâd, and got access into the

court of Sultân Muḥammad Qutub Shâh. i.e., 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083=A.D. 1611-1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following:—

- خواجه عبد القادر مراغه - خواجه شعیب نیشابوری - مولانا ابو المعالی نیشابوری
رازی ابن رازی and نصر نازرگان ترمذی - جلال بلخی - مسعود مکی

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ūd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ūd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philo-sophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings: that the Persian version is due to Abul Ma'ālī Nishāpuri and Jalāl Balkhī, and that Sultân Ḥusayn Mushṭāqī wrote the story from its beginning down to the captivity of Īraj.

The present version is divided into numerous sections, un-numbered. Ḥamzah is always designated as صاحب قرآن. The MS. is defective towards the end. It begins with an account of the birth of Būzarchmihr, and breaks off in the middle of the account of Qāsim and Badī'uz-Zaman's march against 'Ajam, with the following words:—

..... فضل بر بدیع نگاه کرد و گفت چه کنم بدیع گفت

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collection, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785; Bâbâr Lib. Catalogue, vol. i, Nos. 462-463; Garcin de Tassy, Histoire

de la littér. Hind. 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The Dāstān-i Amīr Ḥamzah has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes Teheran, A.H. 1274.

Written in fair Nasta'liq with an illuminated, but faded, 'Unwān in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained

No. 740.

fol. 288. lines 17: size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

احسن الحكایات

AḤSAN-UL-HIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

سپس خداوند سخن آفرین را بد سخن ادا نمود *

It would appear from the preface that the author, who does not reveal his name, was a courtier of Zafar Khān (i.e., Aḥsan Ullah Zafar Khān, Aḥsan, the governor of Kābul and Kāshmir, an autograph copy of whose Kulliyāt has been noticed under No. 329). It is said that in A.H. 1011=A.D. 1632, when Zafar Khān took charge of the government of Kāshmir, he found there Ḥafīz Muḥammad Riqā, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kāshmir. This Ḥafīz, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Zafar Khān to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053=A.D. 1643 Ḥafīz Muḥammad Riqā went on a pilgrimage to Mecca, and died in Madinah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'liq.

Dated, Duḥijjah, A.H. 1259.

No. 741.

foll. 245 ; lines 17 ; size $12 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author : Shaykh 'Inâyat Ullah تنبیح عنایت الله.

Beginning :—

* فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بیدش الخ *

The author, who, according to Rieu. p. 765, died in 19 Jumâda, I. A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Šâliḥ Kanbû, the well-known author of the 'Amal-i Šâliḥ (see No. 569).

For editions and translations, see Rieu ii. p. 765, and Ethé, Ind. Office Lib. Catalogue. No. 806.

Written in fair Indian Nasta'liq. with an illuminated head-piece.

Not dated : 19th century.

No. 742.

foll. 380 : lines 13-18 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dâniṣh, beginning as usual.

The last folio is missing.

Written in cursive Ta'liq

Not dated : 19th century.

No. 743.

foll. 111 ; lines 11 ; size $9\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 6$.

قصه کامرूप

QIṢṢAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning :—

* قصه برادران (پردازان read) غریب آثار و داستان طرازان سوانح روزگار *

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821. the work is ascribed to Mir Muḥammad Kāzīm Ḥusaynī, with the *takhalluṣ* Karīm, who was in the service of ‘Abd Ullah Qutub Shah (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetical works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwāb Himmat Khān, son of Khān Jahān Khān. In the beginning of his Maṣnawī, entitled Dastūr-i Himmat, which treats of the story of Kāmruṭ and Kāmlatā, Murād says that his patron, Himmat Khān, wrote the story in prose, and that he versified it under the title Dastūr-i Himmat (see Rieu, p. 697).

Mir ‘Isā received the title of Himmat Khān from Aurangzib, and died in A.H. 1092. See Ma’āṣir-ul Umarā.

Comp. W. Pertsch. Berlin Catalogue. p. 995; Sprenger, Oude Catalogue, p. 456.

The work has been translated into English by W. Franklin, London, 1793.

Written in careless Ta’liq.

Dated. A.H. 1159.

Scribe : بركت الله .

No. 744.

fol. 10; lines 8; size $10\frac{3}{4} \times 7$; $7 \times 3\frac{1}{2}$.

قصه سلمان فارسي

QIṢṢAH-I SALMĀN FĀRSĪ.

The story of Salmān Fārsī's conversion to Islām, as narrated by Ibn-i Bābūyah (d. A.H. 381 = A.D. 991).

Beginning :—

ابن بابويه عليه الرحمة بسند معتبر از حضرت موسى بن جعفر عليه السلام روايت نموده الت *

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as قصه حضرت سلمان فارسي .

Written in beautiful Nasta’liq.

Not dated; apparently 17th century.

The original folios are placed in new margins

No. 745.

fol. 156: lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

رياض الكمال

RIYÂD-UL KAMÂL.

A Persian romance, written in imitation of the story of Hamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر، رهندگ درة الناج سلطنت گوهر شبچراغ خلافت *

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muhammad Shâh, surnamed Raushan Akhtar (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven *Qism*, each devoted to an *Iqlim* in which the story of some great king is related. The title of the work gives the date of its composition A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the Riyâd-ul Kamâl and that, if chance favours him, he will shortly write the second *Jild*.

The present MS. comprising the story of Khâwar Shâh and Khwurshid Lagâ, the daughter of the emperor of China, ends with an account of Jâbalsâ and Jâbalqâ.

Written in beautiful Nasta'liq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated, 19th century.

Scribe. نظام الدین انصاری.

No. 746.

fol. 152: lines 11; size 9×6 ; 6×3 .

بکاولی

BAKÂWALÎ.

The popular story of prince Tâj-ul Mulûk and Bakâwalî.

Author. عزت اللہ بنگالی Bangâlî.

Beginning, as in the Berlin copy:—

یہنت دیدیچہ سخن بزم سخن آمیدی کہ فعل کنجینہ دلہارا الحج *

It would appear from the preface that the author translated this work from Hindûstāni. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nazar Muḥammad (not Muḥammad, as given in *Ethe. Ind. Office*, No. 828), whose sudden death in *Dulhijjah* in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, *Berlin Catalogue*, p. 996, where the name of the author appears as Ināyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by *Ethe. Ind. Office Lib. Catalogue*, No. 829. This Persian version has again been translated into Hindûstāni by Nihāl Chānd, under the title of *محدث نسیم* (see 'Gooh Bukawulee,' Hindûstāni, by Nihāl Chānd, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garen de Tassy in the '*Revue d' Orient*' 1858). A Hindûstāni adaptation of the story, entitled *گلزار نسیم*, in verse, was composed by Pandit Daya Shānkār in A.H. 1254 = A.D. 1838. See *Sprenger Catalogue*, p. 629.

The present MS. is defective towards the end and breaks off with the following words in the course of the story of Bahram's arrival in the island of Firdous:—

دکاء بگوش تر پست آیدہ آمد . . .

Written in legible Indian Faṣlī.

Not dated; 19th century.

No. 747.

coll. 44, lines 15, size 8½ × 5, 5½ × 3

قصہ مہر جبین و نیر افروز

QISSAH-I MIHR JABĪN WA NAYYAR AFRŪZ.

A Persian story on the love adventures of Mihr Jabīn and Nayyar Afrūz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطيف نول ; but in the subscription he is called كسيف نول .

Written in beautiful Nīm Shikastah on floral designed paper, with an illuminated head-piece.

Dated, Rabi' I. A.H. 1150.

No. 748.

fol. 808 ; lines 25 ; size $13 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5$.

ناله عندليب

NĀLAH-I 'ANDALĪB.

The romance of the Prince Mihr-i Jahângîr, the son of Falak Qadr and grandson of 'Arsh Āshiyân, the king of Rûm and Arabia, and his friend Mâh-i Munir, the son of the Prince's Wazîr, transformed by a bogus Faqîr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled انسانة گل و بلبل .

Author: Khwâjah Muḥammad Nâṣir Muḥammadi, poetically surnamed 'Andalib : خواجه محمد ناصر محمدی المخلص به عندليب .

Beginning:—

* الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان النخ

The author, a great Ṣûfi of his age, was a lineal descendant of the celebrated Saint. Khwâjah Bahâ-ud-Dîn, the founder of the Naqshbandî order. See Majma'-un-Nafâ'is, vol. ii, fol. 324^b; Gul-i-Ra'nâ, fol. 182^b. The author left three sons, of whom the second, Khwâjah Mir Dard, is the author of several works on Ṣûfism. Arzû, in his Majma'-un-Nafâ'is, claims to have enjoyed the author's favour for thirty years. The author's son, Khwâjah Mir Dard, in the conclusion of his Sham'-i-Mahfil (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Ṣûfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurân, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by Khwājah Mīr Dard : in his absence, the author's friend, Bidar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram نالُّ عندلِبْ
گلشنِ ماست .

A full list of the contents is given in foll. 1-14.

Written in fair Ta'liq.

Not dated ; 19th century.

No. 749.

foll. 201 ; lines 25 : size 12 × 8 ; 9½ × 5¼.

بوستان خیال

BŪSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author : Muḥammad Taqī ul-Ja'fari ul-Husaynī, poetically sur-named Khayâl محمد تقی الجعفری الحسینی المتخلص بخيال .

The author, a native of Aḥmadâbâd in Gujarât, was a pupil of the poet Şâbit. He came to Bengal in the time of 'Alī Wardī Khân, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1155 = A.D. 1742 at Shâh-Jahânabâd, and the last at Murshid-âbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Duḥijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashīd Khân Bahâdur, popularly known as Mirzâ Muḥammad 'Alī Rafī' Ullah, and his brothers, Nawwâb Muḥammad I-shâq Khân and Nawwâb Mirzâ 'Alī Khân.

The whole work consists of three great *Bahâr*, divided into volumes, some of which are again subdivided into *Gulshan*, *Gulzâr*, *Shatr*, etc.

The first *Bahâr*, styled Mahdī Nâmah مہدی نامہ, serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sultân Abul Qâsim Muḥammad Mahdī and of other ancestors and predecessors of Sultân Mu'izz-ud-Dīn. The second *Bahâr*, styled Mu'izz Nâmah معزز نامہ or

Qā'im Nāmah قائم نامه, relates the history of Mu'izz-ud-Din, designated Ṣāhib Qirān-i Akbar, that is to say, Khalif al Qā'im bi Amrillah. It is subdivided into a *Maqabliyah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzar*. The second *Bahar* comprises volumes three to seven. The third *Bahar* styled *Khawrshid Nāmah*, comprising volumes eight to fifteen, relates the adventures of *Shahzādah Khawrshid Tāj Bakūsh* and *Shahzādah Badr-i Munir* respectively designated Ṣāhib Qirān-i Azam and Ṣāhib Qirān-i Aṣḡar. It is subdivided into seven books جلد, the second of which consisting of two *Daftar* or *Shatr*, has the special title of *Shah Nāmah-i Buzurg* شاهنامه بزرگ. Comp. Rieu, ii. p. 770; J. Aumer, p. 57; Eth. Bodl. Lib. Catalogue, No. 480; Eth.², India Office Lib. Catalogue Nos. 533-845; Bûhâr Lib. Cat., vol. i. Nos. 448-460. An abridged Urdû translation of the work, styled *Zublatul-Khatyâ*, was edited by Ālam 'Ali of Kairāyah, Calcutta, 1834; see Garcin de Tassy, *Histoire de la Littérature Hindoue* i. p. 186.

The present MS., comprising the first volume of the first *Bahar*, begins thus:—

بديک 'دی چیں می السوء بروجاً الخ *

Written in Nūn *Shikastah*.

Not dated—beginning of the 19th century

No. 750.

roll 368; lines 15; size 6 1/2 x 6 1/2

THE SEVEN WORKS.

The second volume of the first *Bahar*.

Beginning.—

دکتر بن سلطان سوار الفاسم معتمد دندی و بادشاه دادگان و بعضی

امیر عزیز بلکه این اخلاقی رساله بکسی چنانی آورده اند *

Written in ordinar *Ta'liq*

Not dated—19th century

No. 751.

fol. 350; lines 19: size $12 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME WORK.

Foll. 1-54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning:—

هرگونه ستایش که در دل هر ستایش کننده بگذرد *

Foll. 56-170. The fourth volume.

Beginning:—

ابتدای سخن بذا خداست

This portion is dated, 17 *Sha'bân*, A.H. 1274.

Foll. 171-350. The fifth volume.

Beginning:—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلگشای سید
المرسلین *

The third and fourth volumes are written in *Nim Shikastah*; the fifth in fair *Ta'liq*

No. 752.

fol. 153; lines 14: size 12×9 ; 9×6 .

THE SAME WORK.

The sixth volume.

Beginning:—

حمدی که اگر تمام دریاهاى زوی زمین مرکب شود الفخ *

Spaces for headings are left blank throughout the copy.

Written in ordinary *Ta'liq*.

Not dated; 19th century

Scribe: محمد احسن.

No. 753.

fol. 282; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME WORK.

The seventh volume.

Beginning:—

بِذَمِ خَدَائِي که از مِشْتِ خَاکِ

Written in ordinary Nîm Shikastah.

Dated, 10 Dûlqa'd. A.H. 1235.

No. 754.

fol. 329; lines 21; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10 \times 6\frac{1}{4}$.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' *جلد سیوم*, begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول

الکرام *الهم* *

Written in Nîm Shikastah.

Not dated; 19th century.

No. 755.

fol. 407; lines 21-23; size 11×7 ; 8×5 .

THE SAME WORK.

The eighth volume.

Beginning:—

ادای حمد و سپاس رب العالمین حکیم علیم و نعت درود سید

المرسلین *الهم* *

Written in different hands.

Not dated; 19th century.

The paper towards the beginning of the copy is becoming brittle.

No. 756.

fol. 108; lines 18-21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

THE SAME WORK.

The ninth volume.

Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة *

The copy is defective towards the end, and breaks off with the following words:—

مہتر با خود فکر کرد کہ کاری بر آید از ہمین راہ خواهد بر آمد و آن
مسئلہ است برگشتہ نزد خسرو آمد و گفت *

Written in different ordinary hands

Not dated; 19th century.

No. 757.

fol. 244: lines 15; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).

Beginning:—

نیکوترین محمد و ع"ی ترین اثنیہ سزاوار جذاب حضرت خاتو
ابراہیم است الخ *

Written in ordinary Ta'liq

Dated, 12 Rajab, 1227 Fasli.

No. 758.

fol. 216: lines 22; size $12 \times 7\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

THE SAME WORK.

Another copy of the tenth volume, beginning as above:—

نیکوترین محمد و ع"ی ترین اثنیہ الخ *

Written in Nim Shikastah.

Not dated; 19th century.

No. 759.

fol. 263: lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).

Beginning:—

آغاز دفتر دوم از کتاب شافنامہ بزرگ کہ مشتمل است بر احوال
ظہر مال الخ *

Written in hasty Ta'liq
Not dated: 19th century.

No. 760.

fol. 180; lines 19; size $13\frac{1}{2} \times 9$; 9×6 .

THE SAME WORK.

The eleventh volume.
Beginning:—

انواع محمديت و ستايش و افساس شكر و نيائيش "الحم"

Written in different hands.
Not dated: 19th century.

No. 761.

fol. 299; lines 19; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

THE SAME WORK.

Fol. 1-144. This portion, called in the subscription 'the fifth *Jild* of the Khwurshid Nāmāh' تمام شد جلد پنجم خورشید نامه, corresponds to the twelfth volume of the entire work.

Beginning:—

زبان انسان شمع انجمن سخن و قی تواند شد الحم *

Fol. 145-299. This is called 'the sixth *Jild* of the Khwurshid Nāmāh' جلد ششم خورشید نامه, and forms therefore the continuation of the preceding portion.

Beginning:—

امدادیان اخبار و ذفلاں آثار چنین روایت کرده اند که چون عاشقترن

اکبر پوست درخت الحم *

Written in Nīm Shikastah.
Not dated: 19th century.

No. 762.

fol. 272; lines 25; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.

Written in hasty Ta'liq.

Not dated: 19th century.

Some folios at the beginning are damaged by worms.

No. 763.

fol. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{3}{4}$.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahār*, جلد سیوم، begins thus —

جميع انواع ثلثا و افسام ستایش بلا انتما سزاوار جناب مقدس
خداوندیست النخ *

Written in ordinary Indian Ta'liq.

Dated, 11 *Shawwāl*, A.H. 1257

No. 764.

fol. 473; lines 19; size $13 \times 9\frac{1}{4}$; 9×6 .

THE SAME WORK

This MS. comprises three books

Foll. 1-141. In the colophon this is called 'the first *Shatr* of the fourteenth *Jild*,' تمام شد تنظر اول از جلد چهاردهم بوسنان خیال

Beginning. —

آغاز جلد چهاردهم از کتب بوسنان خیال که مشتمل است بر احوال
صاحبقران اصغر النخ *

The transcription of this part was completed, *Muharram*, A.H. 1255, in the house of Maulavi 'Ālam 'Alī, at Mahdī Bāg, Calcutta.

Foll. 142-237. The second *Shatr* of the preceding *Jild*.

Beginning: —

آغاز شطر دوم از جلد چهاردهم که مشتمل است بر دو فصل
VOL. VIII.

This *Shatr* is dated, 5 Dulqad, A H. 1254.

Foll. 238-473. Second of the two *Fuṣl* of the *Khâtimah*, or the fifteenth volume of the entire work.

Beginning:—

الحمد لله الأول بلا أول و الآخر بلا آخر له *

Written in Nim *Shika-stah*.

No. 765.

fol. 188; lines 13. size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME WORK.

The *Khâtimah* or conclusion beginning:—

خاتمة الكتاب بوستان خیال و ذکر کدخدائی صاحبفران با ملکه النجم *

In the subscription it is called the sixteenth volume. جلد شانزدهم
بستان خیال.

Written in careless *Tarliq*.

Dated. 7 Rabî' I., A H. 1200.

Scribe: ریس الدین علی.

No. 766.

fol. 7; lines 13: size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قصه سلطان محمود

QIṢṢAH-I SULTÂN MAHMÛD.

A story. The name of the author is not given in the text, and the title of the work is taken from the opening line:—

Beginning:—

قصه سلطان محمود غزنوی آورده اند که روزی سلطان محمود

در تخت پادشاهی نشسته بود النجم *

The story runs thus:—

One night Sultân Maḥmûd goes round the city in the guise of a *Kutwâl*. He happens to pass by the side of his Wazîr's house, and sees a young man attempting to scale the wall of the building. Maḥmûd catches hold of the youth, who requests Maḥmûd to take

him (the youth) to his father for a bail. This is done: but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazīr's daughter were maktab-friends, and that for six months he had been visiting the Wazīr's daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend's permission, goes to pay his last visit to the Wazīr's daughter. Maḥmūd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries and the Wazīr's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazīr, whom the king asks to recognise the disguised person. The Wazīr detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazīr, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 767.

fol. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمہ الف لیلہ

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmī اُوحد بن احمد بلگرامی.

Beginning:—

نیایشی کہ بخسارِ افسانہ را بگلگونہ بیان بیارِ آید الخ *

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'liq.

Dated, 15 Dulqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقام اکملو.

No. 768.

fol. 247, lines 19: size $13 \times 7\frac{1}{4}$: $10 \times 5\frac{1}{4}$

قصهٔ امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amîr Hamzah, the son of 'Abd ul Muttalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abâ Muslim, Miḍrâb Shâh, Naṣr Sayyâr.

The MS. opens abruptly with the following Dâstân:—

داستان رفتن نصر سیار بطرف خراسان - مریدان دست فلک

بی بیدار - هرگز گره بستند کس را نکند *

The MS. ends at the beginning of the forty-third Dâstân, with the following words:—

امیر دلاور فلعه بغداد اسلام آباد کردند آنچه *

For the romance of Hamzah حمزه see Rieu, ii p. 761: Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785 etc.

Written in ordinary Ta'liq

Not dated: 19th century

THE END.

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CHAS. H. HARRIS

Nov 11/9

"A book that is shut is but a block"

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